

In Woods of God-Realization

OR

Complete Works of Swami Rama Tirtha

VOLUME II.

THE FOUNTAIN OF POWER.

Fifth Edition:—DECEMBER 1930.

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WANTED

Reformers—

Not of others
but of themselves,

Who have won—

Not University distinctions,
But victory over the local self.

Age :—The youth of divine joy.

Salary :—Godhead.

Apply sharp—

With no begging solicitations, but
commanding decision to the
Director of the Universe,

Your own Self.

Om ! Om !! Om !!!

Rama.

SAYINGS OF RAMA.

46 **MY** system is not for promulgation,
it is to serve me 'to live by.'

“Woe unto you when all men shall speak
well of you, for so did their fathers to
the false prophets.”

“Blessed are those who do not read
news papers, for they shall see Nature **and**
and, through Nature, God.”

PUBLISHER'S NOTE.

It is a great pleasure to us to be able to bring out the second volume of the present new series of seven volumes within the short space of a couple of months.

It is hoped that the third volume will also be out shortly, and the remaining four volumes are expected to follow in the course of the next year.

As already stated in the preface to the fifth edition of first volume, the plan adopted in this series is to bring out the seven parts of the old three volumes into seven separate volumes, adding at the end of each the matter of note-books of Swami Rama, which formerly formed the fourth volume.

The size of the series has also been reduced to make it more handy, beautiful and cheap.

In order to bring the invaluable teachings of Swami Rama within reach of all, the price of the popular edition has been.

reduced to rupee one only for each volume containing about 400 pages with photos and good binding.

This low price hardly meets the cost, yet for subscribers of the complete set of seven, the price has been further reduced to rupees six only if paid in advance.

We hope the public will take full advantage of this opportunity and appreciate our efforts in this direction by subscribing in large numbers.

Any suggestions for further improvement will always be welcome from the public.

May the blessings of Swami Rama pour forth in profusion over the readers of these soul inspiring teachings and lead them to the Eternal Happiness which every one is seeking at heart.

BENI PRASADA BHATNAGAR.

M. A., L. T.,

Honorary Secretary,

**THE RAMA TIRTHA PUBLICATION LEAGUE,
LUCKNOW.**

November 20, 1930.

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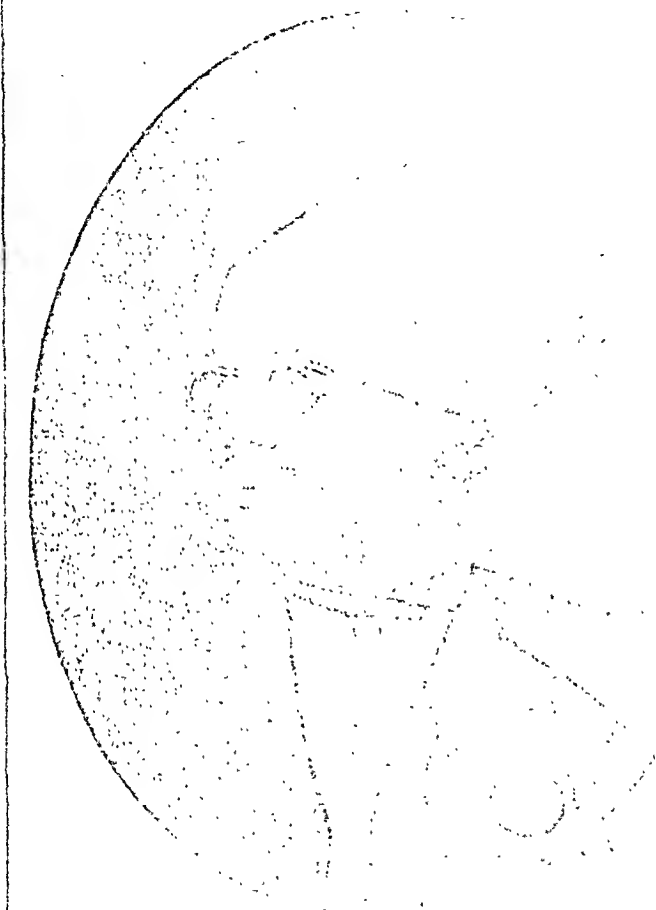
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PROF. RAMA TIRTHA GOSWAMI M. A.

Lahore

1896.

LIFE SKETCH OF SWAMI RAMA TIRTHA.

(*Sent to the Press by Mr. Puran, F.C.S. just after the
Swami left the body.*)

“ I cannot die, though for ever death
Weave back and fro in the warp of me.
I was never born, yet my births of breath
Are as many as waves on the sleepless Sea.”

“ The body dissolved is cast to winds,
Well doth Infinity me enshrine,
All ears my ears, all eyes my eyes,
All hands my hands, all minds my minds,
I swallowed up death, all difference I drank up.”

Swami Rama, previously known as Gosain Tirtha Rama, M. A., was born in 1873 on the day following the Diwali at Muraliwala, a village in the district of Gujranwala, Punjab. Born in the family of Gosain Brahmans, he was the direct

descendant of Gosain Tulsi Das, the famous author of the Hindi *Ramayana*. His mother passed away when he was but a few days old, and he was brought up by his elder brother, Gosain Guru Das, and his old aunt. Quite an uncommon child, it was predicted by astrologers that he was the coming genius of his race. He was very attentive in listening to the recitations from the *Puranas*, the *Mahabhart*a and the *Bhagwata*. He ruminated over the stories he had heard with a precocious mind, put questions and offered appropriate explanations. ✓ His village people bear testimony to his unusual intelligence, his contemplative nature, and his love of solitude. As a student he was very bright. ✓ From the matriculation upward, he always took a very high place in the University Examinations. ✓ He topped the list in B. A., being exceptionally bright in Mathematics, in which subject he took his M. A., with a very high percentage of marks. He was appointed Professor of the same subject in the Lahore Forman Christian College,

where he served for about two years. He also acted as Reader for a short time in the Lahore Oriental College. He was the idol of all his teachers who were always very kind to him. Mr. W. Bell, the then Principal of the Government College, thought very highly of his exceptional attainments and wished him to go up for the Competitive Examination of the Provincial Civil Service. But Gosain Tirtha Rama's own desire was to teach Mathematics which he had acquired with an infinite amount of labour. He thought in those days of taking the State scholarship, as it was his right that year, and going to Cambridge for the Blue Ribbon. But he was destined to be a greater man in another line than a mere Senior Wrangler, and the scholarship was given to a young Mahomedan. Rama Tirtha, however, went to the forests in July, 1900, and within a year became a *Sannyasi*.

✓ In Swami Rama, India has lost one of the brightest jewels of her genius. ✓ His character shone with the gold of all her

past and suggested the rare glory of her future. To see him was to begin one's life anew. All meanness and smallness of spirit vanished in his sight, and human consciousness was at once lifted up to the ethereal heights of the Divine. New thoughts would dawn on you, and ✓ new feelings would stir within your heart. ✓ You would see your sympathies enlarged. ✓ Your mind would feel a fresh breeze blowing towards it, bringing with it a placid calm, a heavenly beatitude, and an ineffable peace and bliss which would make all your doubts and arguments against the Divinity of man sleep, a sleep from which they could rise only as stern convictions and robust unshakable beliefs in the transcendental reality of the *Atma* or the over-soul that the Swami taught.

He was always cheerful. A cheerfulness that nothing could mar was his. If "His smiles are irresistible," said the Manager of the Great Pacific Rail Road Company, America, while offering him the Pullman Car. At the large gathering of

the Religious League at St. Louis' Exhibition, the local newspaper remarked that the only bright spot in the gathering was Swami Rama. He would laugh and laugh for minutes together in his informal talks, in reply to some questions and doubts laid before him, as if saying indirectly that his charming personality and his beautiful consciousness were enough replies to all querries about Man and God. His smiles played like lightning. He would thrill people. He was called Rama Badshah (Emperor Rama), because he, by his cheerful life, had actually made the pomp of earthly kings ridiculous. Once he wrote: "I am Emperor Rama, whose throne is your own hearts. When I preached in the *Vedas*, when I taught at Kurukshetra, Jerusalem and Mecca, I was misunderstood. I raise my voice again. My voice is your voice, *Tat tvam asi*—'Thou art that.' Thou art all thou seest. No power can prevent it, no kings, devils, or gods can withstand it. Inevitable is Truth's order. Faint not. My head is your head;

cut it if you please, but a thousand others will grow in its place."

He was all love. He was extremely polite even to the lowest. He addressed even his books, pens, pencils, and knives, and saws as living beings, and many a time I saw him bestowing his affections on them and talking to them so lovingly. His speech and thoughts exalted everything. To him there was no low, no high, no animate, nor inanimate; it was something more than it seems. It was God. He would throw his heart and soul at 'Onement' with any that he met, and realize his complete identity with his own self, and thus having first won his heart, he would next, through indirect suggestions, appeal to his head in the name of Truth. He would repeat some of his favourite verses in Urdu and Persian, in solemn accents of his deep and transparent sincerity, with his eyes closed, and drops of ecstasy rolling down his orange-coloured cheeks. He would feel them so intensely that every one present saw Rama dropping

himself wholly in them, nay Rama lost in them for hours together. He would lose himself in the middle of his public lectures, repeating his sacred syllable "OM!" "OM!!" so much so that the American friends of Rama remarked that he seldom lived in the body-centre. He lived always in the Divine. Some psychologists of America predicted some years ago that one so wholly given up to such exalted spiritual thoughts as Swamiji's, and living so constantly in them day and night, quite oblivious of the fact if he ever had a body, could not live long in the limitations of a physical frame. He had really forgotten himself, or perhaps he very faintly remembered it. His body to him, as Rama said of Christ's body, was a mere vehicle of the higher life. "Life is but the fluttering of the eagle's wings, encaged in this body," said Rama in America. No words can paint the charm of his person. His sight drew out all your inner love towards him. His touch roused even in dry hearts the emotions of a poet and

clothed the soul of man in fragrant verdures of Divine joy, a fact about the life of all prophets, so well put by the mythologists in a poetic description, that the dry gardens, on some one's advent, put forth new buds and leaves, the vineyards become green, and the dry fountains leap up with crystal waters as if in joy.

While on sea his American fellow-passengers took him to be an American. The Japanese loved him as if he was their own countryman. When he had flitted across their land to America, many Japanese, whom he had visited, said they still saw his electric smiles in their rooms. The purity sparkling on his forehead they still remembered as the snowy summit of their beloved *Fujiyama*. His orange-robed figure which lectured to them seemed to the Japanese artist as a column of fire that was throwing out to the audience not words but sparks of life. In California he was hailed as the torch of the Divine knowledge, a wise man from the Himalayas, before whose realization the old order of

civilization was to be reversed. He travelled all over the States, and delivered as many lectures as the number of days he sojourned in Columbia. "I come to fulfil and not to destroy," said he. He lectured in Christian churches, and his lectures were as original as the titles he gave them: "Every day a New Year's day and every night a 'Xmas night," was his subject at Dener on 'Xmas eve. His other lectures are summarised by an American under the following headings :—

- (1) What are you ? (2) History and Home of Happiness. (3) Diagnosis, Cause, and Cure of Sin. (4) Illumination. (5) Expansion of Self. (6) The Light of Lights. (7) Realism and Idealism Reconciled. (8) Realization of God through Love. (9) Practical Vedanta. (10) India.

And he summed up his teaching in America as follows :—

- (1) Divinity of Man.
- (2) The world is bound to co-work with one who feels himself one with the whole world.

- (3) Keeping the body in active struggle and the mind in rest and love, means salvation from sin and sorrow right here in this life.
- (4) Active realization of At-one-ment with the All allows a life of balanced recklessness.
- (5) The sacred Scriptures of all the world should be taken in the same spirit as we study Chemistry, holding our own experience for ultimate authority.

I cannot detail here the impressions he made on the Americans, he came in contact with, or the work he accomplished within less than two years there. But I cannot omit the following poem which some Americans sang at the farewell meeting held on his departure to India :—

Like Golden Oriole 'neath the pines
 Rama chants to us his blessed lines.
 Rich freighted with the Orient's lore,
 He spreads it on our Western shore.
 A bird of passage on the wing,
 He brings a message from the King,

And this his clear resounding call—
 All, all for God, and God for all!
 His message given he flits afar
 Like swiftly coursing meteor.
 But leaves of heavenly fire a trace,
 A new born love for all his race.
 Adieu, Sweet Rama, thy radiant smile.
 A Soul in Hades would beguile.
 And though we may not meet again
 Upon this changing earthly plain,
 We know to thee all good must be
 For thou art in God, and God in thee.

In Egypt he was accorded a hearty welcome by the Mahomedans. He delivered a lecture for them in Persian in their mosque. The papers next day described Swami Rama, a Hindu genius, to meet whom was one of the greatest privileges. Professor Taka Kutsu, of the Sanskrit College of the Tokyo Imperial University, remarked that he was the only true Indian philosopher that he had ever seen. Such was his love. On his return to India, at Muttra he was asked by some admirers of his to form a new society, which Rama

refused point-blank to do, saying that all societies working in India were his own societies and that he would work through them. Here he shut his eyes in ecstasy, spread his arms in token of a loving embrace, and with streaming tears he said the following words which throw such a flood of light on his great Universal Love and his greater silence of soul; "Christians, Hindus, Parsis, Arya Samajists, Sikhs, Mahomedans, and all those whose muscles, bones, blood and brain are made by eating the grain and salt of my beloved *Ishta Jeeva*, the Bharat Bhumi, are my brothers, nay, my very self. Tell them I am theirs! I embrace all. I exclude none. I am Love. Love like Light robes everything and all with splendours of Light. Verily, verily, I am nothing but flood and glory of Love. I love all equally."

"I shall shower oceans of love
 And bathe the world in joy!
 If any dare oppose, welcome! come,
 For I shall shower oceans of love
 All societies are mine! mine welcome! come!"

For I shall pour out floods of love.

Every force is mine, small or great, welcome! come!

O! I shall shower floods of love

Peace! Peace!"

A wonderful man, who wanted to dissolve himself heart and soul into the Universal Consciousness of the present and future humanity. The wonderful consciousness, which finds some expression in his poetry in English, is the greatest work of the short span of his earthly sojourn. He toiled day and night for attaining Self-realization to the full. Wherever his eyes fell, it was all God to him. He was an enlightened mystic. In him were combined the highest cultures of intellect and spirit. On the banks of the river Ravi he spent many a night in spiritual exercises of concentration or *Yoga*. Many a night he wept so much that his bedsheet was all wet in the morning. It is said, while lecturing in his early days as an orthodox Brahman in *Sanatan Dharma* *Sabhas* on *Bhakti* or *Krishna*, in the fullness of the dear associations of his tender heart, all

the words that dropped from his lips were quite wet with tears. At this stage of his spiritual development he used to say that many a time he beheld the cloud-coloured *Krishna* with a bamboo flute on his lips and dancing on the head of a cobra, face to face, with his eyes open and his senses all about himself. "This marked a particular stage of the Mind-Concentration, and it was nothing but the materialisation of my own imagination, the precipitation of my own mind," said he afterwards.

He was a born ascetic. Even as a student, his life was spent in rigid and austere penances of extreme poverty, and extremely hard labours and silent sufferings, so much so that at times he had no meals for days together. With scanty nourishment he would work till midnight, and not unoften he busied himself so much over his problems of Mathematics that he felt not the slipping of hours till it was early morn. It seems he was quite consciously preparing himself for the sort of life he was to lead later on. Be-

fore he was a Professor he had already developed a great will, some deep convictions, a robust faith, an infinite self-reliance which he afterwards called *balanced recklessness*, and a mathematical mind exact in recording the data of observed facts, accurate in its analysis and reasoning, and perfectly clear and decisive in its conclusions. He loved Science, and was an amateur chemist and botanist. His special study in the Philosophy of Science was *Evolution*. He had gone through, in his own thorough way, all philosophy, both Eastern and Western. He had mastered *Shankara*, *Kanad*, *Kapila*, *Gautama*, *Patanjali*, *Jaimini*, *Vyas*, *Krishna*, side by side with Kant, Hegel, Goethe, Fichte, Spinoza, Comte, Spencer, Darwin, Haeckel, Tyndal, Huxley, Star, Jordon, and Professor James. He was perfectly at home in Persian, English, Hindi, Urdu, and Sanskrit literatures. He studied the four *Vedas* in 1906, and was a master Pandit of every *mantra*, whose every word he analysed with the acute accuracy of a philologist. | Thus he made himself quite a prodigy of learning? It seems every minute of his

thirty-three years was so well utilised. He was very hard-working till his last moments. While in America he went through, in two years, in spite of his strenuous public labours, almost the whole range of American literature.

He was in a strange humour all his own when he judged all the world's authors, prophets, poets, and mystics. There was no pedantry and not the slightest shadow of affected pride or anything unreal when he acted like an impartial judge in his own way. In his talks from the *Vedas* down to the latest original line, an idea or sentiment that struck him contributed each its mite to the support of his thoughts and was made to show the same truth which he had realized. He was a scholar, scientist and spiritualist of a very high order in one. Simultaneous with his intellectual culture, he had brought his spiritual development to a very high pitch. Crowded Lahore could no more satisfy the amplitudes of his soul. Whatever time he could get he would spend in the Himalayan hills and jungles, meditating on the *Upani-*

shads and the secrets of ancient Aryan *Brahma-vidya*.

It was in the forests of Brahmapuri, near Rishikesh, that Swami Rama realized his object,—the *Atman*, the Self. It was there that he attained to that fearless, blissful *one-ness* state of mind where there is no more delusion or repentance. Here he collected the fact for the enunciation of his great law that the whole Universe serves one as his body, when he feels the Universal Soul as his very Self. Not only a spiritualist and a veritable prince of all Oriental dreamers and *yogis*, he was a great champion of physical exercise.

He was a Universe in himself. His cities were made of Light. In his lanes, Buddha still walked with his begging bowl and Christ still preached the Truth. 'No] great man could die in the atmosphere of Rama's mind.) It was such a perennial prana that even the dead who came there enjoyed resurrection. Clear in the horizon of this luminous Mind was the revelation of Truth. Any man who pretended great-

ness and power and genius under the flashes of his light got nothing but his real value. *Shrutis* and *Smritis*, verses and songs, thoughts and things, questions of Philosophy and Religion, politics and society, all jostled together in his divine light and came out with refreshing beauty wearing garment of Rama-consciousness. The atmosphere, environment, and society have their due effects and even the face of man changes, the glow of his face shows marked differences when the climate tells. Any idea, any problem, any common thought having been touched by Rama used to appear in a new form, changed by the mysterious effects of his inner soul. When he spoke on *Brahmacharya*, the subject was preached to us in as new a light as that in which the mountain shows itself when the new sun is behind it. See his Essays on *Yajna*, on Love, on Religion, on Self-Realization, on Expansion of Self, and we find he speaks as none other did speak nor any one could speak. Has he not edited *Patriotism and its doctrines* anew? I will swear he never saw

you, or him, or me, or it with the light of the sun or of the moon. In fact, he never saw the sun or the moon with their light. He saw things by the light of his soul, and to him therefore, there was nothing outside him. The red rays of the sun, he declared in open, were his muscles. When anything came across his eyes, he robed it in God and then saw that there was nothing else but God. He had cultivated a mysterious relation with Nature. If he would smile, it would be sunshine in rainy seasons, and if he wept it would be rain in mid-summer noon. He carried over his head a cloud and needed no umbrella. He lived in the densest forests and walked out into pathless ravines in the dead of night and he glided there in the very heart of things as easily as birds fly in the air.

He was a poet of poets. To him the song of the mountain-stream was society enough. To him the birds talked the secrets of nature under the shade of trees. To him was audible the music of the Cosmos and the latter was his beloved.

Krishna incarnate in cosmic dance and trance. Beauty Universal he saw in the dancing waves of the sea, in the waving of the forests, in the wilderness and the wild. To be one with the soul of nature was his idea of real character. Put a man in this centre and leave him alone. The best interests of man and morality are safe with him. Men can be made from there and not in the mills of learning and scholarship. Just let the man see his Reality there, and be sure he will stand on the rock of his being unshakable and invincible ! " There is no outside rock to injure me." }- Realization is Religion. Realization of the Power that informs the Universe and is the mysterious Power of every muscle of the animate and the inanimate as his soul puts an ordinary man of the street on the royal road to the greatest victories that man can achieve. This is the secret of all his successes. None but the votaries of the Temple of practical *Brahmavidya* can have clean hearts, bright faces, and cheerful temper ; my *Brahmavidya* is no dogma, nor doctrine,

but the conclusions drawn by the wisest of men from the eternal experience of Life.

He had read the best of human poetry in nature, and nothing could allay the fire of his soul but the cool snows and the amplitudes of the mountain scenery. He was not well when he was under any roof. He was at his best when he walked in the Himalayan forests with his eyes half-closed, looking askance at the mightiest potentate. ~

He was one of the greatest apostles of the *Vedanta* of his time. He was the demonstration of all the Hindu Scriptures. He was the representative glory of all the noble Hindu lives of *Cosmic-Consciousness*. He was the great exponent of Buddha's *Dhamma—the Law*. He stood up for perfect morality, for total abstinence, for righteous conduct and prescribed Psychology for the guidance of human conduct. High *Altruism* was a simple habit of his soul. He worked and laboured day and night without wasting even a second of his time to ameliorate the condition of the Hindu masses.

He said: "There is but one remedy and one disease. Nations can be cured and made free by the Life of Law. Individuals can be made saints and higher than gods by the same. Live in God, all is right; make others live in God, and all shall be well. Believe this truth, you will be saved; rebel against it, you will be troubled." He sought no reward for his labours. While coming back from America, he threw the bundles of appreciative papers, noting the records of his work there, in the sea. Only a visit to America would reveal the details of his work there on behalf of his mother country. [In conclusion, it may be said that such leading geniuses come into this world only for a short time, not to finish their plan, but simply to suggest it to their survivors. Their work like the flash of lightning is only suggestive and never exhaustive. They throw some guiding hints to man and disappear. Every such genius is the centre of some constructive forces needed at the time when they are born. They draw out the love of the people in a pecu-

liar way to themselves, and when the people begin to depend on them, they leave the people in great bewilderment to look up to themselves and stand on their own legs.]

Swami Rama's principle of the *Oneness of the inner man* is surely a great reconciliation of all the warring creeds and religions of this little world known as India. *His Gospel of Love* is the remedy for preventing the useless waste of the national and individual energy, thus increasing the output of activity and work.] His character, as the synthesis of all the truth scattered in Science and Religion, is the model for the daily human conduct. His only thought of public work was the emancipation of the masses from ignorance and slavery. His personality was the beaconlight of Freedom and Liberty, for he sang :

1.

No, no one can tone me,
Say, who could have injured,
And who could atone me ?
No, no one can tone me.

2

The world turns aside
To make room for me ;
I come, Blazing Light ?
And the shadows must flee.

3.

I come, O you ocean !

Divide up and part,

Or parched up, and scorched up,

Be dried up, depart.

4

O mountain, Beware !

Come not in my way ;

Your ribs will be shattered

And tattered to-day.

5

O Kings and Commanders,

My fanciful toys !

Here's a Deluge of Fire,

Line clear ! My boys !

6

Advisors and Counsellors !

Pray, waste not your brain

Yes, take up my orders,

Devour up, ye Death.

7

Go, howl on, O Winds,

O my dogs ! howl free,

Beat, beat, Storms !

O my Bugles ! blow free,

8

I ride on the Tempests,

Astride on the Gale,

My Gun is the Lightning,

My shots never fail.

9

I chase as an huntsman,

I eat as I seize,

The hearts of the mountains.

The lands and the seas.

10

I hitch to my chariot

The Fates and the Gods,

With thunder of cannons.

Proclaim it abroad.

11

Shake ! shake off Delusion

Wake ! Wake up ! Be free.

Liberty ! Liberty !

Liberty ! OM.

On his own philosophy his final declaration is as follows :

Pushing, marching labour and no stagnant Indolence :

Enjoyment of work as against tedious drudgery :

Peace of mind and no canker of Suspicion :

Organisation and no disaggregation :

Appropriate reform and no conservative custom :

Solid real feeling as against flowery talk ;

The poetry of facts as against speculative fiction ;

The logic of events as against authority of departed authors ;

Living realization and no mere dead quotations

CONSTITUTE PRACTICAL VEDANTA.

Meditation and concentration on the *Mahavakya* (great saying) *Aham Brahmasmi* (I am *That*), and no diffusion and confusion on personalities and parties naturally translates itself into force, freedom, and love. This infinite Godhead vibrating in every hair on the body, this muscular *Advaita* (non-dualism), this dynamical devotion, this flaming light is what the *Shastras* call the unerring *Brahma-shar*.

O ye wavering, fickle, dubious minds! No more of lukewarm orthodoxy and heterodoxy! Scorch out all doubt and hesitation, all *doxies* are your creation. The sun might be shown to be a disc of quicksilver, the earth might be proved to be a concave sphere, the Vedas might be demonstrated as not inspired, but ye can be nothing, nothing but God. A single note issuing *from your Godhead* must be taken up by the blades of grass, the grains of sand, the particles of dust, the whiffs of wind, the drops of rain, by birds, beasts, gods, and men. It must be thundered over caves and forests, pealed over hamlets and huts; it must reverberate over streets and towns, pass from cities to cities, and fill and thrill the whole world! O Freedom! Liberty!

Fill the mountain-fountains of a river with immense treasures of golden glaciers and all its branches, streams, canals must flow full, feeding the fields to flourish free. Let the Source of Life, the Origin of Love, and Spring of delight and light,

the infinite Power and Purity, Divinity, embrace and displace the little self, saturate the feelings, fill the mind, and necessarily must the hands, feet, eyes, nay every fibre of the frame, even the environments *must* work a heaven of harmony and irradiate a flood of energy.

The King's very presence on his royal throne establishes order throughout the *darbar*, so doth man's resting on his *Godhead*, native glory, establish order and life through the whole race.

O ye of little faith ! Wake up ! Wake up to your holy majesty ! and a single glance from your royal indifference, a side-wink from your divine recklessness is enough to convert the direst hells into charming heavens.

Come home,

O wanderer, home ! OM ! OM !

Blow, O breezes, mingle, O winds, with these words whose purpose is the same as yours.

O laughter ! laughter !

Inextinguishable joy and laughter !

When asked in Japan what his religion was, he replied in the words of Goethe :—

“ Let me tell you, what is man’s supreme vocation

There was no world, ’tis my creation ;

It was I who raised the Sun from out the Sea

The Moon began her changeful course with me.”

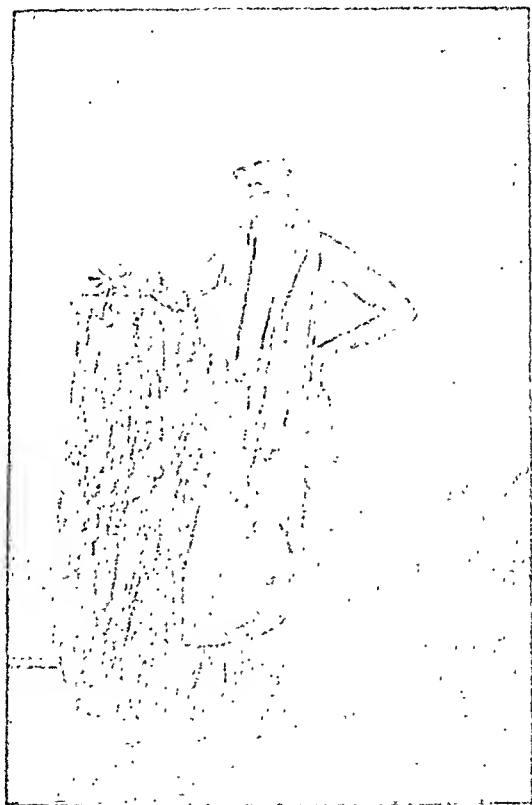
Has Rama then really died ? Rama that wrote just a few minutes before the dissolution of his body :—

“ O death ! Take away this body if you please ! I care not. I have enough of bodies to use. I can wear those divine silver-threads, the beams of moon and live. I can roam as divine minstrel, putting on the guise of hilly streams and mountain brooks. I can dance in the waves of sea. I am the breeze that proudly walks and I am the wind inebriated. My all these shapes are wandering shapes of change. I came down from yonder hills, raised the dead, awakened the sleeping, unveiled the fair faces of some and wiped the tears of a few weeping ones. The Bulbul and the rose both I saw and I comforted them. Him I touched and her I

touched. I doff my hat and off I am. Here I go and there I go, none can find me. I keep nothing with me."

*Note :—*The original of these last words was in Urdu and it has been carefully preserved by the Rama Tirtha Publication League. Its facsimile is available from the League for Re. 1.

FOUNTAIN OF POWER.



SWAMI RAMA TIRTHA

(Last Photo as Sannyasin, Lucknow, 1905)

THE SECRET OF SUCCESS.

*Lecture delivered in October 1902, at the High
Commercial College, Tokio, Japan.*

Brothers,

Does it not appear strange for a stranger from India to speak on a subject which is evidently more intelligently wielded by Japan than India? It may be. But I stand here before you as a teacher for reasons more than one.

To carry out skilfully an idea into practice is one thing, but to grasp its fundamental meaning is quite another. Even though a nation may be prospering by acting up to certain general principles to-day, there is every danger of its downfall if those principles are not clearly understood by the national mind and distinctly supported by sound theory. A labourer

who successfully performs a chemical operation is not a chemist, because his work is not supplemented by theory. A fireman who successfully works a steam engine is not an engineer, because his labour is simply mechanical. We read about a doctor who used to heal wounds by keeping the diseased part under linen bandage for a full week and touching it daily with a sword. The wounds were healed, being kept from exposure by the bandage. But he ascribed the *wonderful* healing property to the touch of the sword. So thought his patients too. { This superstitious theory gave birth to failures upon failures in many cases that required some other treatment than mere BANDAGING. { Hence it is absolutely necessary that right precept and right practice should go hand-in-hand. Secondly, I regard Japan as my country and her people as my countrymen. I can prove on reasonable grounds that in the beginning, your ancestors migrated from India.

Your ancestors are my ancestors. Hence I come to shake hands with you

as your brother and not as a stranger. I have another ground which equally entitles me to this privilege. I am a Japanese from my very birth in regard to my temper, manners, habits and sympathies. With these forewords, let me come to the subject.

\ The secret of success is an open secret. Everybody has got something to say on the subject, and perhaps you have often heard its general principles enunciated, but the vital importance of the subject justifies any amount of emphasis driving it home into the minds of people.

PRINCIPLES OF SUCCESS.

1.—WORK.

At the outset, let us put this question to Nature around us. All the "books in running brooks, and sermons in stones" preach with unmistakable accent the gospel of continuous, incessant work. Light bestows upon us the power of sight. Light gives a mainspring to all beings. Let us see what light is thrown on the question

by Light itself. I will take for illustration the ordinary light—the lamp. The underlying secret of a lamp's lustre and splendour is that it spares not its wick and oil. The wick and oil or the little self is being constantly consumed and glory is the natural consequence. There it is, the lamp says, spare yourself and you will be immediately extinguished. If you seek ease and comfort for your bodies, waste your time in sensual pleasures and luxury, there is no hope for you. Inactivity, in other words, would bring to you death, and activity and activity alone is life. Look at the stagnant pond and the running stream. The crystal water of the rustling river is ever fresh, clear, drinkable, and attractive. But, on the other hand, see how disgusting, odorous, filthy, dirty, stinking and stenching is the water of the stagnant pond. If you wish to succeed, follow the line of action, the constant motion of a river. There is no hope for a man who would waste his wick and oil in preserving it from consumption.

Follow the policy of a river, ever progressing, ever assimilating, ever adapting itself to the environment and ever performing work. Work, work, incessant work, is the first principle of success. "From good to better daily self-surpassed."

If you work on this principle, you will see that "it is as easy to be great as to be small."

2.—SELF-SACRIFICE.

Everybody loves white objects. Let us examine the cause of their being the objects of universal love. Let us account for the success of the white. The black objects are everywhere hated, discarded and rejected, and let us take this fact as it is and account for it. Physics tells us the reality of the phenomenon of colour. Red is not red, green is not green, black is not black, and all is not what seems. The red rose gets its lovely colour by reflecting or throwing back that colour. The other colours in the Sun's rays were entirely absorbed by the rose and nobody attributes those colours

to the rose. The green leaf absorbs all other colours in light and appears fresh and *green* by the very colour which it denies to itself and throws back. Black objects have the property of absorbing all and reflecting no light. They have no spirit of sacrifice in them and no charity. They do not renounce even a single ray. They do not throw back even an iota of what they receive. Nature tells you that black, black like *coal*, shall be appear who refuses to give unto his neighbours what he receives. The way to receive is to give. The secret of appearing white is total renunciation—to throw back instantaneously on your neighbours all that you receive. Acquire this virtue of white objects and you must be successful. What do I mean by white? Europeans? not Europeans alone, the white mirror, the white pearl, the white dove, the white snow, all the emblems of purity and righteousness stand as your great teachers. Imbibe, therefore, the spirit of sacrifice and reflect unto others all that you receive. Have no recourse to selfish

absorption and you must be white. A seed in order that it may bud forth into a tree must perish itself. Fruition is thus the final result of complete self-sacrifice. All teachers will bear me out in the statement that the more we impart the light of knowledge, the more we receive.

3.—SELF-FORGETFULNESS.

Students know that when they are speaking in their literary societies, the moment the idea "I lecture" comes into prominence within their mind, the speech is marred. Forget your little self in work and, entirely throw yourself into it; you will succeed. If you are thinking, become thought itself, you shall succeed. If you are working, become work itself, and thus you shall succeed.

When shall I be free?

When 'I' shall cease to be.

Here is a story of two Indian Rajputs who went to Akbar, the great *Moghal* emperor of India, and sought employment. Akbar inquired about their qualifications. They said they were heroes. Akbar asked

them to prove their statement. Both drew out their daggers from the scabbards. There the two lightning flashes shone in Akbar's court. The flash of the dagger was symbolic of their inner heroism. Immediately the two lightning flashes joined the two bodies. Each kept the point of his dagger on the other's breast, and both gave proofs of their heroism by running through the daggers with stoic calmness. The bodies fell, spirits met and they were proved heroes. I point not to the story which is shocking in this advanced age, but to the moral it teaches. The moral is, sacrifice your little self, forget it in the performance of your work, and success must be yours. It cannot be otherwise. Cannot I say, the desire for success must die in your work before achieving success?

4.—UNIVERSAL LOVE.

Love is another principle of success. Love and be loved, that is the goal. The hand in order to live must love all the members of the body. If it isolates itself

and thinks 'why should the whole body profit by my earnings,' there is no help for the hand, it must die. For in order to be consistent in its selfishness, the hand should not put into the mouth the meat and drink that were secured by dint of the hand's labour alone whether at the pen or at the sword, &c., and should rather inject into its own skin all sorts of nourishing food, thus excluding the other organs from sharing the fruits of its labour. True, this injection or sting of a wasp or bee may make the hand fat, but all that fatness does more harm than good. Swelling is not improving and the sore hand is sure to die by its selfishness. The hand can flourish only when it realises in practice the identity of its self with the Self of all other organs of the body and does not alienate its own good from the good of the whole.

Co-operation is nothing but superficial manifestation of love. You hear so much about the utility of co-operation, but I need hardly enlarge upon it. Let that co-operation proceed from your innate love.

Be love and you are successful. A merchant who does not look upon his customer's interests as his own, cannot succeed. In order to prosper he must love his customers.

{ He is to observe them with his whole heart.

5.—CHEERFULNESS.

Another factor that plays an important part is Cheerfulness. You, my brothers, are cheerful by nature. I rejoice to see the smiles on your blooming faces. You are the smiling flowers. You are the laughing buds of humanity. You are the personification of cheerfulness. So what I wish to point to you is to keep up this feature of your life till the end of time. Now let us see how it can be preserved.

Be not anxious as to the reward of your labours, mind not the future, have no scruples, think not of success and failure. Work for work's sake. Work is its own reward. Without dejection at the past and without anxiety as to the future—work, work, work in the living present. This spirit will keep you cheerful under all circumstances. To a living seed must be attracted by an in-

violable law of affinity all that it requires of the air, water, earth, etc., to fructify. So does Nature promise very kind of help to a cheerful active worker. "The way to more Light is the faithful use of what we have." If on a dark night you are to travel a distance of twenty miles and the light in your hand shows only upto ten feet, think not of the whole way being unilluminated, but walk up the distance that is already lighted; and ten more feet will of themselves be illuminated. You will not find a spot in the dark. So a real, earnest worker by a necessary law encounters no obscure ground in his course. Why then damp our cheerful spirits by uneasiness about the event? Falling suddenly into a lake, persons who do not know how to swim, can save themselves by simply preserving their equanimity. The specific gravity of man being less than that of water, he will keep floating on the surface. But ordinary human beings loose their balance of mind and by their very struggle to float get drowned. So, often times the very unrest for the future success causes failure.

Let us see the nature of thought which clings to the future and runs after success. It is like this. A man goes to catch his own shadow. Let him run till the end of time, never, never will he be able to catch it. But let him turn his back upon the shadow and face the sun, then lo! the same shadow begins to run after him. The moment you turn your back upon success, the moment you cease to think of the consequences, the moment you concentrate your energy in your present duty, the same instant success is with you, nay dogging you. Hence follow not success, make not success your goal, then and then only success will seek you. In a court of justice the magistrate need not invite the parties, the lawyers, and the orderlies, etc., to make his court, but let the magistrate sit on his throne of justice in himself and the whole panorama of itself opens before him. So it is, dear friends, be at your own place in profound cheerfulness and all that you require for success will lay itself at your feet.

6.—FEARLESSNESS.

The next point that I will urge upon your attention and will exhort you to verify by your own experience is *fearlessness*. Lions may be tamed by a single glance, enemies may be pacified by a single look, victory may be won by a single dash of fearlessness. I have roamed in the dense valleys of the Himalayas. I have met tigers, bears, wolves, and venomous animals. No harm was done to me. The wild beasts were looked straight in the face, glances met, the fierce animals were outscared and the so-called terrible creatures sulked away. Thus it is, be fearless and none can harm you.

Perhaps you have seen how a pigeon in the sight of a cat shuts his eyes perhaps thinking that the cat does not see him, because he does not see the cat. What happens? The cat pounces upon the pigeon and the pigeon is devoured up. Even a tiger is tamed by fearlessness, and even a cat eats up him who fears.

You might have seen how a trembling

hand can never successfully pour a liquid from one vessel into another. It is sure to be spilt. But how easily the steady, fearless hand can handle the dear liquid without spilling a drop. There is Nature once again teaching you in unsurpassed eloquence.

Once a Punjabee sepoy was down with some fell disease on boardship, and the doctor passed his capital sentence of throwing him overboard. Doctors! these doctors sometimes pass capital sentences. The sepoy came to know of it. There are flashes of fearlessness even in ordinary beings when brought to bay. He sprang up with unbounded energy and became fearless. He went straight to the doctor and pointing his pistol towards him said, "Am I ill? Do you say so? I will shoot you." The doctor immediately gave him a certificate of health. Despair is weakness, avoid it. The whole strength comes from fearlessness. Mark my word, Fearlessness, be fearless.

7.—SELF-RELIANCE.

Last but not least, nay, the vital principle or the very key-note of success is

self-reliance, self-dependence. If anybody ask me to give my philosophy in one word, I would say "self-reliance," the knowledge of self. Hear, O man! Know thyself. True, literally true it is when you help yourself, God must help you. Heaven is bound to help you. It can be proved, it can be realised that your very Self is God—the Infinite, the Omnipotent. Here is a reality, a truth, waiting to be verified by experiment. Verily, verily, depend upon yourself and you can achieve anything. Nothing is impossible before you.

The lion is the king of the forest. He depends upon his own self. He is bold, strong, and the conqueror of all difficulties, because he is in himself. Elephants which when first seen in India were aptly called by the Greeks "moving mountains," are always afraid of their enemies. They always live in groups and employ sentinels to keep watch over them when they sleep, and none of them relies on himself or his own capabilities. They

regard themselves to be weak and the law is that they must be weak. The one daring dash of the lion intimidates them and the whole group of elephants is bewildered—whereas a single elephant, the moving mountain, may trample scores of lions to death under his feet.

A highly instructive story is told of two brothers who equally shared their inherited property, but after some years one was reduced to indigence and the other multiplied his fortune by tens. The answer to the question "why and how" put to the one who became a millionaire was that his brother always said, "Go, go," while he himself always said, "Come, come." The meaning is that one used to order his servants "Go, go, and do this," while he himself was always lying on his feather-stuffed cushions, and the other was always up on his feet and at his work, and called his servants for help, "Come, come, and do this." One depended upon his own power and the servants, and riches multiplied; the other ordered his servants,

“Go, go.” They went away, but fortune also obeyed his command “Go, go,” and thus he was left alone. Rama says ‘Come, come, and share my success and happiness.’”

So it is, brothers, friends and countrymen! Man is the master of his own destiny. If the people of Japan give me more opportunities to convey my thoughts to them, it can be shown that there is no rational ground whatsoever for putting faith in myths and fables and placing our centre outside of ourselves. Even a slave is a slave because he is free. Out of freedom we are prosperous, out of our own freedom we are suffering, out of our own freedom we are enslaved. Then why should we grumble and croak, and why not make use of our real freedom to free ourselves physically and socially?

The religion that Rama brings to Japan is virtually the same as was brought centuries ago by Buddha's followers, but the same religion requires to be dealt with from an entirely different standpoint

to suit it to the needs of the present age. It requires to be blazoned forth in the light of Western Science and Philosophy. The essential and fundamental doctrines of my religion may be put in the words of Goethe—

“I tell you what’s man’s supreme vocation,
Before Me was no world, ’tis My creation.

’T was I who raised the sun from out the sea
The moon began her changeeful course with Me.”

Realise that once, and you are free
this moment. Realise that once, and you
are ever successful. Realise that once, and
the very dingy dungeons are converted
on the spot into blessed *Elysium*.

THE SECRET OF SUCCESS.

*Lecture delivered in the Golden Gate Hall, San Francisco,
January 26, 1903.*

(This lecture, as will be seen, is much more developed than the short discourse delivered in Tokyo.—Ed.)

Sisters and brothers,

Three boys were given a five-cent piece by their master to share equally among themselves. They decided to purchase something with the money. One of the boys was an Englishman, one a Hindu and the third a Persian. None of them fully understood the language of the other, so they had some difficulty in deciding what to buy. The English boy insisted on purchasing a watermelon. The Hindu boy said, "No, no, I would like to have a *hindwana*." The third boy, the Persian, said, "No, no, we must have a *tarbooz*."

Thus they could not decide what to buy. Each insisted upon purchasing the thing which he preferred, disregarding the inclinations of the other. There was quite a wrangle among them. They were quarrelling and walking through the streets. They happened to pass a man who understood these three languages—English, Persian and Hindustani. That man was amused over their quarrel. He said he could decide the matter for them. All the three referred to him and were willing to abide by his decision. This man took the five-cent piece from them and asked them to wait at the corner. He himself went out to the shop of a fruit-seller and purchased one big watermelon for the five-cent piece. He kept it concealed from them and called them one by one. He asked first the English boy to come and, not allowing the young boy to know what he was doing, he cut the watermelon into three equal slices, took out one part, handed it to the English boy and said, "Is not that what you wanted?" The boy was highly pleased; he accepted it cheerfully,

gratefully, and went away frisking and jumping, saying that that was what he wanted. Then the gentleman called the Persian boy to approach him, and handed him the second piece and asked him if that was what he desired. Oh, the Persian boy was highly elated and said, "This is my *tarbooz*! This is what I wanted!" He went away very merry. Then the Hindu boy was called, the third piece was handed to him and he was asked if that was the object of his desire. The Hindu boy was well satisfied. He said, "This is what I wanted; this is my *hindwana*." Why was the quarrel or quibble caused? What is it that brought about the misunderstanding between the lads? The mere names. The mere names; nothing else. Take off the names, see behind the veil of names. Oh! there you find that the three contradictory names—watermelon, *tarbooz* and *hindwana*—imply one and the same thing. It is one object which underlies them all. It may be that the Persian *tarbooz*, the watermelon that grows in Persia, is slightly different from the watermelon they have in England,

and it may be that the watermelons of India are slightly different from the watermelons of England, but in reality the fruit is the same. It is one and the same thing. Slight differences can be ignored.

Just so is Rama highly amused at the quibbles, quarrels, misunderstandings and controversies between different religions ; Christians fighting Jews, Jews conflicting with Mahomedans, Mahomedans combating the Brahmans, Brahmans finding fault with the Buddhists and the Buddhists returning the compliment in a similar manner. It is highly amusing to see such quarrels. The cause of those quarrels and misunderstandings is chiefly in names. Take off the veil of names, strike out the curtain of names, see behind them, look at what they imply, and there you will not find much difference.

Rama oftentimes uses the word "*Vedanta*," a name. It is this name which makes some people prejudiced against hearing anything from Rama. One man comes and he preaches in the name of Buddha ; many people do not like to hear him, because

he brings to them a name which is not agreeable to their ears. Be more considerate, please. In the twentieth century it is high time to rise above names. What Rama brings to you, or what anybody else brings to you, take it on its own merits. Be not confounded by names, be not misled by names. Examine everything by itself, see if it works. Accept not a religion because it is the oldest; its being the oldest is no proof of its being the true one. Sometimes the oldest houses ought to be pulled down and the oldest clothes must be changed. The latest innovation, if it can stand the test of Reason, is as good as the fresh rose bedecked with sparkling dew. Accept not a religion because it is the latest. The latest things are not always the best, not having stood the test of time. Accept not a religion on the ground of its being believed in by a vast majority of mankind, because the vast majority of mankind believes practically in the religion of Satan, in the religion of Ignorance. There was a time when the vast majority of man-

kind believed in slavery, but that could be no proof of slavery being a proper institution. Believe not in a religion on the ground of its being believed in by the chosen few. Sometimes the small minority that accepts a religion is in darkness, misled. Accept not a religion because it comes from a great ascetic, from a man who has renounced everything; because we see that there are many ascetics, men who have renounced everything, and yet they know nothing, they are veritable fanatics. Accept not a religion because it comes from princes or kings, kings are often enough spiritually poor. Accept not a religion because it comes from a person whose character was the highest; oftentimes people of the grandest character have failed in expounding the truth. A man's digestive power may be exceptionally strong and yet he may not know anything about the process of assimilation. Here is a painter. He gives you a lovely, exquisite, splendid work of art, and yet the painter may be the ugliest man in

the world. There are people who are very ugly and yet they promulgate beautiful truths. Socrates was such a man. There was Sir Francis Bacon, not a very moral man, not of over-fine character and yet he gave to the world "*Novum Organum*," and was the first to teach Inductive Logic; his philosophy was sublime. Believe not in a religion because it comes from a very famous man. Sir Isaac Newton is very famous, and yet his emissory theory of light is wrong, his method of fluxions does not come up to the Differential System of Liebnitz. Accept a thing and believe in a religion on its own merits. Examine it yourself. Sift it. Sell not your liberty to Buddha, Jesus, Mahomet, or Krishna. If Buddha taught that way, or Christ taught this way, or if Mahomet taught in some other way, it was all good and all right for them; they lived in other times. They mastered their problems; they judged by their own intellects; it was so grand of them. But you are living *to-day*, you shall have to

judge and criticize and examine matters for yourselves. Be free, free to look at every thing by your own light. If your ancestors believed in a particular religion, it was perhaps very good for them to believe in that, but now your salvation is your own business, your redemption is not the business of your ancestors. They believed in a particular religion which may or may not have saved them, but you have to work out your own emancipation. Whatever comes before you, examine it *per se*, examine it by yourself, not giving up your freedom. To your ancestors only one particular religion may have been shown; to you all sorts of truths, all sorts of religions, all sorts of philosophies, all sorts of Sciences are being demonstrated. If the religion of your ancestors is yours on the ground of its being laid before you, so is the religion of Buddhism yours on the ground of its being placed before you, so is Vedanta yours on the ground of its being put before you.

Truth is nobody's property; truth is

not the property of Jesus; we ought not to preach it in the name of Jesus. Truth is not the property of Buddha; we need not preach it in the name of Buddha. It is not the property of Mahomet; it is not the property of Krishna or anybody. It is everybody's property. If anybody basked in the sun's rays before, you can bask in the sun to-day. If one man drinks of the fresh waters of the spring, you can drink of the same fresh water. Such should your attitude be towards all religions. Nobody in his heart of hearts would hesitate to divest his neighbours of his worldly possessions, but is it not strange that when our neighbours offer us most willingly their spiritual or religious treasures which are admittedly far superior to worldly riches, we, instead of cheerfully accepting them, stand up in arms against them! Rama brings Vedānta to you, not with the intention of nicknaming you Vedantins; no. Take all that, assimilate it, make it your own, you may call it Christianity—names are nothing to us. Rama

brings to you a religion which is not only found in the Bible and in the most ancient Scriptures but also in the latest works on Philosophy and Science. Rama brings you a religion which is found in the streets, which is written upon the leaves, which is murmured by the brooks, which is whispered in the winds, which is throbbing in your own veins and arteries; a religion which concerns your business and bosom; a religion which you have not to practise by going into a particular church only; a religion which you have to practise and live in your everyday life, about your hearth, in your dining room; everywhere you have to live that religion. We might not call it Vedanta, we might call it by some other name—the term Vedanta simply means the fundamental Truth. The Truth is your own; it is not Rama's more than yours; it does not belong to the Hindu more than to you. It belongs to nobody; everybody and every thing belongs to it.

We will see now how it is that this Vedanta makes our way smooth and our

undertakings so pleasant in this life. We shall take up Practical Vedanta to-day, in other words, the Secret of Success. The secret of success is Vedanta put into practice. Practical Vedanta is the secret of success. Every science has its corresponding art, and we shall take up to-day that phase of Vedanta which is more Art than Science—the Practical Vedanta.

Some people say that Vedanta teaches pessimism, Vedanta teaches hopelessness, it teaches idleness, laziness. Rama requests these people to keep their logic with them and not to sell their intellect to others; keep it to themselves and see whether the teachings of Vedanta lead to life, energy, power, success, or something else. Ask not whether the East Indians live it or not. Rama tells plainly that it is not the exclusive property of the Indians, it is everybody's property. It is your own birth-right. The Americans in business life live it more and thus they are successful in the line; the Indians in practice do not live it to the same extent as the

Americans, and thus they are backward from the material standpoint.

Rama brings you no perverted Vedanta, but the real Vedanta from the fountain-heads of Nature. Apply your Logic and bring your Reason to bear upon the subject; and you will see how wonderful Vedanta is and how it leads us to success in every department, how everybody despite himself must drift along the line of Vedanta and obey its dictates.

The Secret of Success is manifold. There are phases of the secret. We shall take these principles one by one and find out their relation to Vedanta as expounded in the Hindu Scriptures,^f

I.—PRINCIPLE OF SUCCESS—*Work*.

It is an open secret that work, attack, persistent application, is the secret of success.

“Hammer on! hammer on!” is the first principle of success. Without work you can never succeed. A lazy man is bound to perish in the “struggle for existence,” he cannot live, he must die. Here presents a

question most commonly raised against Vedanta. How can you reconcile continuous labour with the unaffected, impersonal, pure nature of Self or Atman, as demonstrated by Vedanta? Does not Vedanta lead to laziness and inaction by including the realization of rest and peace of Divine Self and by preaching renunciation? This objection is due to a terrible misunderstanding of the nature of work or renunciation.

What is work? Intense work, according to Vedanta, is rest. Here is a paradoxical statement, a startling statement, "Work is rest." All true work is rest. That is what Vedanta preaches. The greatest worker, when he is at the height of his work, when he is doing his best, mark him. In the eyes of others he is engaged in strenuous efforts, but examine him from his own standpoint, he is no doer. Just as in the eyes of distant observers, the rainbow contains beautiful colours, examine it on the spot, there are no colours of any kind present therein. The hero in war, say Napoleon or Washington, or anybody, when he is fight-

ing, fighting, doing his best, look at him. The body works automatically, as it were; the mind is absorbed in the work to such a degree that "I am working" is entirely gone, the small enjoying ego is absolutely lost, the credit seeking little self is absent. This incessant work unwittingly leads you to the highest *yoga*.

Vedānta wants you to rise above the little self, the small ego, through intense work. Let the body and mind be continuously at work to such a degree that the labour may not be felt at all. A poet is inspired when he is above the idea of the little self or ego, when he has no thought of "I am writing poetry." Ask any body who has had the experience of solving difficult problems in Mathematics, and he will tell you that only *then* are problems solved and difficulties removed when the idea "I am doing this" is entirely absent; and the more a man can rise above the little ego or the small self, the more glorious works come out of him.

Thus does Vedānta teach rising above the

little ego by dint of earnest work and losing everything in the real indescribable principle which, according to Vedanta, is the real Self, Atma or God. When a thinker, philosopher, poet, scientist, or any worker attunes himself to a state of abstraction and rises to the heights of resignation to such a degree that no trace of personality is left in him, and Vedanta is practically realized, then and then only does God, the Master Musician, take up, in his own hands, the organ or instrument of his body and mind, and send forth grand vibrations, sweet notes, exquisite symphonies out of him. People say, "Oh, he is inspired!" whereas there is no *he* or *me* in him, no doing or enjoying traceable from his standpoint. This was realizing Vedanta in practical life. Thus all success flows from Vedanta being unknowingly put into practice.

There is no necessity of your retiring into the forests and pursuing abnormal practices to realize *Vedantic yoga*. You are the father of Yoga, Shiva himself, when you are lost in activity or merged in work.

According to Vedanta, the body is not your Self, and do you not see that you are at the height of glory, at your very best, only when in practice you realize this truth, and the body and mind become to you non-existent by virtue of intense exertion.

What work is, will be explained by a lamp or light. Take a gas or oil lamp. The light is so glorious, so dazzling, so splendid, brilliant, bright. What is it that lends glory and lustre to the lamp? It is denying the ego through constant work. Let the lamp try to spare its wick and oil, the lamp will be dark, all failure, no success. In order that there may be success, the lamp must *burn*, must not spare its wick and oil. That is what Vedanta preaches. In order that you may have success, in order that you may prosper, you must, through your acts, by your own everyday life, burn your own body and muscles, cremate them in the fire of use. You must use them. You must consume your body and mind, put them in a burning state; crucify your body and mind; work,

work, and then will light shine through you. All work is nothing else but the burning of your wick and oil, in other words, all work is nothing else but making your body and mind illusions, practically nothing from the standpoint of your own consciousness. Rise above them and that is work.

All true work is accomplished when we rise above it. Once there came two brave Hindu brothers to the court of the great Akbar, an emperor of East India. They requested to be employed by the king. The king inquired about their qualifications. They said they were heroes. The king asked them to give a proof of their heroism. In Akbar's court they stood face to face; off flashed their shining daggers, sharp-pointed daggers. Each of them placed the sharp end of his dagger against the breast of his brother. Cheerfully and smilingly they ran to each other. Their hands were steady, the daggers were piercing through the bodies, but unflinchingly and calmly they approached each other, no swerving, no hesitating;

their souls united in heaven, their bodies met on earth and fell bleeding to the ground. A very queer proof of their heroism was given to the king. That is an illustration of the fact that true work is accomplished only when the self-asserting worker is sacrificed. Bees have to put their lives into the sting they give. "The man who is his own master knocks in vain at the doors of poetry," says Plato.

Thus all prosperity and success come by living Vedanta in practice. Incessant work, incessant labour is the greatest *yoga* for a man of the world. You are the greatest worker to the world when to yourself you are no worker.

Again, in what mood and mode does successful work become natural for us? It is very easy to say, "Work, work," but it is very hard to work. Everybody wants to become the greatest painter, everybody wants to become a great musician, but everybody does not become what he wants. What is it that makes you enjoy labour? Have you not found that oftentimes when you wished to

work, you could not? Have you not observed that sometimes you did not like to labour and yet was splendid work done? Have you not marked that there is something higher which governs your working capacity? How often does a man wake up in the morning and find himself in a peculiar mood, a mood which is indescribable, in perfect harmony with nature? He takes up his pen and from his pen flows magnificent poetry or philosophy. A painter tries to paint a beautiful picture, but he cannot despite all his struggles. He rises one morning and finds himself inspired, as it were, and there he draws beautiful works of art. Is it not so?

Thus we see that there is something higher which puts all your working powers at their best. If you avail yourself of that higher mood, you can always keep yourself at your best and the work through your hands will be perfect, most beautiful. That higher mood, or that higher secret, Vedanta lays before you; it is nothing else but being in perfect harmony with the universe, be-

ing in tune with the Divinity, practically living in the true Atma or God within you, and being raised above the little ego or selfish desires. Thus can work become wonderful by availing yourselves of the secret of all light or power within you.

An artist or painter goes into the street, and there he sees many faces; the eyes of one person charm him, those eyes are unconsciously stored up in his mind; he meets another person and the chin of that person impresses him, he stores up that chin in his mind; the eyes taken from one person and the chin stolen from another. Another man comes to his shop to purchase a picture. A picture is sold to that man, the customer goes away with the picture, knows not that he has left his hair behind in the mind of the artist. Then comes another man who wants the painter to do something for him; the painter does that something for him and he snatches the remarkable ears from this man and so impersonally the mind of the painter is at work. While the painter is appro-

priating the eyes, chin, nose etc of different people, he is not living in the idea that he is taking these, but impersonally, unconsciously, this work is being done. After a few days the painter sits in his studio before the canvas. He wants to produce a striking portrait, and there the eyes of one person, the remarkable nose of another person, the attractive hair of another, all these are blended into one painting, and the artist brings out a most magnificent piece of work, a picture which excels all the originals. How was this beautiful work of art done? Was this work personal? No, the work was impersonal. All this work was done by living continually in a mood free from egotistical, selfish taint, above the "I am doing" mood. Let the artist suffer from hatred or cupidity, oftentimes miscalled love, the watch of his mind becomes magnetized, remains no longer in working order, he is deranged or out of gear. The impersonal tone of his mood is lost, he is hypnotized into selfishness, the serene mood has disappeared, the Vedanta

spirit which keeps us in touch with the All is replaced by limiting attachment or repulsion, and no longer can the artist's mind do the impersonal work of abstracting from the features of this man or that. The practical Vedanta is gone, and gone with it is the master power of producing exquisite works of art.

Thus you see that the more work becomes impersonal and the more you rise above "I am doing," the more you renounce the proprietary, copyrighting spirit, and the more you leave behind the accumulating, favour-carrying spirit, the more you deny your unreal apparent self, the better will your work be. Vedanta requires you to work for its own sake. In order that your work should be successful, you should not mind the end, you should not care for the consequences or the result. Let the means and the end be brought together, let the very work be your end. Vedanta wants you to be at rest in your inner Self. Let the inner soul be at rest and the body be continually at work—the body, subject to

the laws of dynamics, being in action, and inner Self always at statical rest. It is our selfish restlessness that spoils all our work. Follow work for the sake of the peace or *nirvana* connected with it.

II.—PRINCIPLE OF SUCCESS—*Unselfish Sacrifice.*

There was a quarrel between a pond and a river. The pond addressed the river thus: "O river, you are very foolish to give all your water and all your wealth to the ocean; do not squander your water and wealth on the ocean. The ocean is ungrateful, the ocean needs it not. If you go on pouring into the ocean all your accumulated treasures the ocean will remain as salty as it is to-day, the ocean will remain as bitter as it is to-day, the brine of the sea will not be altered. 'Do not throw pearls before swine.' Keep all your treasures with you." This was worldly wisdom. Here was the river told to consider the end, to care for the result and regard the consequences. But the river was a Vedantin. After hearing this worldly wisdom, the river replied, "No, the consequence and

the result are nothing to me ; failure and success are nothing to me ; I must work because I love work ; I must work for its own sake. To work is my aim, to keep in activity is my life. My soul, my real Atma is energy itself. I must work." The river went on working, the river went on pouring into the ocean millions upon millions of gallons of water. The miserly economic pond became dry in three or four months ; it became putrid, stagnant, full of festering filth, but the river remained fresh and pure, its perennial springs did not dry up. Silently and slowly was water taken from the surface of the ocean to replenish the fountain heads of the river ; monsoons and trade winds invisibly, silently and slowly carried water from the ocean and kept the river source fresh for ever.)

Just so Vedanta requires you not to follow the sophistic policy of the pond. It is the small selfish pond that cares for the result, "What will become of me and my work." Let your work be for

work's sake; you must work. In your work should your goal be, and thus Vedanta frees you from fretting and worrying desires. This is the meaning of freedom from desires which Vedanta preaches. Worry not about the consequences, expect nothing from the people, bother not about favourable reviews of your work or severe criticism thereon. Care not whether what you are doing will take or not; think nothing of that. Do the work for its own sake. This way you have to free yourself from desire; you have not to free yourself from work, you have to free yourself from yearning restlessness. This way how splendid does your work become. The most effective and best cure for all sorts of distracting passions and temptations is work. But that would be only a negative recommendation. The positive joy that accompanies faithful work is a spark of *Salvation*, unconscious Self-realization. It keeps you pure, untainted, and one with Divinity. This happiness is the highest and surest reward of work. Corrupt not this health-bringing, heavenly treasure by setting

your heart on selfish motives for work. Sordid ambitions and petty hankerings retard rather than accelerate our progress ; outward and concrete allurements are detrimental rather than beneficial to our efficiency of labour. No prize or appreciation can be more benign or salubrious than the immediate joy which accompanies earnest action. Follow, then, action to realize the renunciation, religion, or worship it involves, and be not led by the childish frivolities it promises. Feel no responsibility, ask for no reward. *Now here*, should your goal be. People say, "First deserve and then desire." Vedanta says, "Deserve only, no need of desiring." "A stone that is fit for the wall will never be found in the way." If you deserve, by an irresistible Divine Law every thing will come to you. If there is a lamp burning, the lamp need not send any invitations to the moths ; moths will flock to the lamp of their own accord. Where there is a fresh spring, people of their own accord will be drawn to it ; the spring need not care a straw for the people. When

the moon rises; people will be drawn out of themselves to enjoy the moonlight. Attack ! Attack ! Hammer on ! Hammer on ! Work, work so as to realize the nothingness of the body and the supreme reality of the true Self. Thus at the height of apparent activity you will taste *Nirvana* and *Kaivalya*, and when in this way you have suffered your personality and ego to be raised on the cross of *labour*, success will seek you and there will be no scarcity of people who will come and appreciate. People did not accept Christ so long as he was alive ; he must be crucified before he is worshipped. Truth crushed to earth shall rise again. No seed can spring up and multiply without suffering destruction as to its form and appearance. So the second essential to success is sacrifice, crucifying the little self, renunciation. Misunderstand not that word "renunciation." Renunciation does not mean asceticism.

Everybody wants to be white, dazzling, brilliant, bright. How can you become glorious ? Why are objects white ? Just

look at the white objects: What makes them so white? Science tells you that the secret of whiteness is renunciation, nothing more. The seven colours in the rays of the sun impinge upon different objects. Some objects absorb and retain most of these colours and project back only one. Such objects are known by the very colour they throw back or deny to themselves. You call that robe pink, but that is the very colour which does not belong to the robe. The colours it has absorbed, which are really in it, are the colours you do not attribute to the robe. How strange! The black objects absorb all the colours in the rays of the Sun. They give out no colour, they renounce nothing, they throw back nothing, and they are dark, black. The white objects absorb nothing, claim nothing, they renounce everything. They do not try to keep selfish possession. They have not a proprietary spirit, and thus they are white, dazzling, bright, brilliant.

Similarly, if you want to become glorious and prosperous, you shall have to rise in your

heart of hearts above the selfish, proprietary spirit. You must rise above that. Be always a giver, a free worker ; never throw your heart in a begging, expecting attitude. Get rid of the monopolizing habit. Why should you lay exclusive claim to the air in your lungs ? That air is everybody's property. On the other hand, when you cease to appropriate the small quantity of air in your lungs, you find yourself heir to all the atmosphere, unlimited become your resources ; breathe in the oxygen of the universe. Be not vain, be not proud. Never feel that anything belongs to your little self ; it is God's, your real Atman's. Take the case of Sir Isaac Newton. How was it that he became so bright, brilliant, glorious in the eyes of the world ? At the time of his death, the spirit in which he had worked was made known. When complimented on being the greatest man in the world, he replied, " Oh, no ! this intellect or this small personality of mine is simply like a little child gathering pebbles on the vast, immense sea-shore of knowledge." He was yet lying upon the sands, gathering pebbles. Thus we see

that the unassuming spirit which appropriates or claims nothing, which does not aggrandise the little self, is the spirit which puts your capacity and working powers at their best ; and this is the characteristic spirit of Vedanta.

You own desires, you have all kinds of desires, and you wish that your desires should be fulfilled ; but learn the secret of the fulfilment of desires. How do we raise the window shade ? We want the window shade to rise up, but we have to give it a downward pull and *let it go*, and there the window shade ascends. This illustrates the secret of the fulfilment of all your desires. It is only when you *let go* the desire that it fructifies. How are arrows shot ? We take up the bow and bend it. So long as we are stretching the string, the arrow does not reach the enemy. You may stretch in ever so hard, the arrow will be with you still. It is only when you let it go that bang flies the arrow to pierce the bosom of your foe. Similarly, so long as you keep your desire stretched, or go

on desiring, willing, wishing and yearning, it will not reach the bosom of the other party ; it is only when you let it go that it penetrates the soul of the party concerned. "It is only when you leave me and lose me that you find me by your side." It is only when you cast yourself in a strange, indescribable sentiment, which is higher than both of us, that you find me. This is what Vedanta tells you.

Two monks were travelling together. One of them maintained in practice the spirit of accumulation. The other was a man of renunciation. They discussed the subject of possession *versus* renunciation till they reached the bank of a river. It was late in the evening. The man who preached renunciation had no money with him, but the other had. The man of renunciation said, "What do we care for the body ; we have no money to pay the boatman ; we can pass away the night even on this bank, singing the name of God." The moneyed monk replied, "If we stay on this side of the river, we

can find no village, no hamlet or hut, no company; wolves will devour us, snakes will bite us, cold will chill us. We had better ferry to the other side. I have money with which to pay the boatman to ferry us over to the other bank. On that side there is a village; we will live there comfortably." Well, the boatman came over and both of them were ferried across the river to the opposite shore. At night, the man who had paid the fare remonstrated with the man of renunciation: "Do you not see the advantage of keeping money? I kept money and two lives were saved. Henceforth you should never preach renunciation. Had I also been a man of renunciation like you, we would have both starved or been chilled and killed on that side of the river." But the man of renunciation answered, "Had you kept the money with you, had you not parted with the money, renounced it to the boatman, we would have died on the other bank. Thus it was the giving up of money or renunciation that brought

us safety." "Again," he continued, "if I kept no money in my pocket your pocket became my pocket. My faith kept money for me in that pocket. I never suffer. Whenever I am in need, I am provided for." This story indicates that so long as you keep your desires in your pocket, there is no safety or rest for you. Renounce your desires rise above them and you find double peace—immediate rest and eventual fruition of desires. Remember that your desires will be realized only when you rise above them into the supreme reality. When you consciously or unconsciously lose yourself in the Divinity, then and then only will the time be ripe for the fulfilment of desires.

III.—PRINCIPLE OF SUCCESS—*Love*.

Well, the third principle of success is love, harmony with the universe, adaptation to circumstances. What does Love mean? Love means practically realizing your oneness and identity with your neighbours, with all those who come in contact with you. If you are a shop-

keeper, unless you realize the interests of your customers to be one with your own, you will make no progress, your work will suffer. If the hand wants to be selfish and assert itself as different from the other members of the body and begin to argue this way, "Look here, I am the right hand, I do all sorts of labour, why should the whole body partake of what is earned by sweating drudgery ! Should the food earned by my toil be given to the stomach and thence to all other organs ? No, no, I will have everything to myself." Then, in order to carry into effect this selfish idea, there is no other way for the hand but to take that food and inoculate or inject it into its skin. Will that be beneficial to the hand ? Will the hand succeed that way ? Impossible ! Never ! Oh, yes ; one way the hand can become very fat, can exclusively prosper to the envy of all other members of the body ; the hand can take a wasp, bee or snake, and get itself stung. Thus the hand will become very fat, very big. Thus and thus

alone can the selfishness of the hand be gratified, thus can the selfish philosophy of the hand be carried out. But how undesirable is that! We do not wish that kind of gratification or that kind of success. That is disease.

Similarly, remember that all the world is one body. Your body is simply like the hand one organ, simply like the finger or nail. In order that you may succeed, you should not look upon your Self as separate and distinct from the Self of the whole world. In order that the hand may prosper, it must realize that its interests are identical with those of the whole. In other words, the hand must feel and realize that its self is not confined within the small area beyond the wrist, but must practically feel itself as identical and one with the self of the whole system. Feeding the self of the whole is feeding the self of the hand. Unless you realize this fact and live this truth, that you are one with the universe, that I and God are one, you cannot succeed. Deprived of

ease, afflicted by *dis-ease* you are when you stagnate in the slough of separation and division. You are perfect and whole when you realize yourself to be the *Whole* and the *All*. By feeling this oneness you practically live Vedanta. Infringe upon this divine and sublime truth, break this sacred law in practice and you are bound to suffer for your sacrilege like the silly, selfish hand. Coleridge, in his *Ancient Mariner*, very beautifully brings out this truth. So does Byron in his *Prisoner of Chillon*. It is proved in these poems that whenever a man falls out of harmony with nature he suffers; the very moment you realize your unity with fellow-beings, all prosperity is yours.

“He prayeth best who loveth best,
Both man, and bird, and beast.
He prayeth well who loveth well,
All things both great and small.”

A king went into a forest on a hunting expedition. In the heat of the chase the king became separated from his com-

panions. Under the scorching rays of the burning sun, he felt very thirsty. He found in the woods a small garden. He went into the garden, but being in his sportsman's dress the gardener could not recognize him, the poor village gardener having not seen the king's person before. The king asked the gardener to bring him something to drink, because he felt so very thirsty. The gardener went straight into the garden, took some pomegranates, squeezed out the juice, and brought a big cup full of it to the king. The king gulped it down, but it did not quench his parching thirst entirely. The king asked him to bring another cup of the pomegranate juice. The gardener went for it. When the gardener had left the king's presence, the latter began to reflect within himself; "This garden seems to be very rich; in half a minute the man could bring me a large cup full of the fresh juice; a heavy income-tax ought to be levied on the owner of such a flourishing concern," etc., etc. On the other hand, the

gardener delayed and delayed, did not return to the king even in an hour. The king began to wonder, "How is it that when I first asked him to bring me something to drink, he brought that pomegranate juice in less than a minute, and now he has been squeezing out the juice of pomegranates for about an hour and the cup is not full yet. How is that?" After one hour the cup was brought to the king, but not brimful. The king asked the reason why the cup was somewhat empty, whereas he filled the cup so soon at first. The gardener who was a sage replied:—"Our king had very good intentions when I went out to bring you the first cup of pomegranate juice, and when I went out to bring you the second cup, our king's kind, benevolent nature must have changed. I can give no other explanation for such a sudden change in the rich nature of my pomegranates." The king reflected within himself, and lo! the statement was perfectly right. When the king had first stepped into the garden, he was very charitably disposed to and

full of love for the people there, thinking in his mind that they were very poor and needed help, but when the old man had brought him one cup of pomegranate juice in so short a time, the king's mind had changed and views altered. The falling out of tune with Nature on the king's part affected the pomegranates in the garden. The moment the Law of Love was violated by the king that very moment the trees held back the juice from him.

The story may be true or false. We have nothing to do with it. But the truth is undeniable that so long as you are in perfect harmony with nature, so long as your mind is in tune with the universe and you are feeling and realizing your oneness with each and all, all the circumstances and surroundings, even winds and waves, will be in your favour. The very moment you are at discord with the All, that very moment your friends and relatives will turn against you, that very moment you will make the whole world

tand up in arms against you. Understand this divine Law of Love and practise it. Love is a vital principle of success.

IV.—PRINCIPLE OF SUCCESS—*Cheerfulness*.

The fourth principle of success is self-possession or cheerfulness. And how is self-possession or cheerfulness kept up? It is very easy to say, "Be cheerful, be calm, be collected." But how difficult it is to remain cheerful, calm, and collected under all circumstances. By simply laying down the law you cannot be cheerful. You cannot do anything by artificial rules. How are we then to keep ourselves cheerful? What is it that governs your moods? Vedanta points out that we become moody, cheerless, or "in blues," we become sad, melancholic, when we descend to the plane of the body, the little self, and craving desires. Then only are we unbalanced. We feel our stomach only when it is sick. We feel our nose only when we are suffering from cold. We feel our arm only when it is aching. So, we feel our personal ego, little self, or body only when we are

spiritually out of order. The engrossing regard for the body and care-creating attention to the personal little ego involves sad spiritual illness. We fall from 'Eden' the moment our bodily weakness makes itself felt. Hurléd are we from heaven the instant we taste of the tree of distinction and difference. But we can regain the Paradise lost by suffering the flesh to be crucified. You can recover your balance and be cheerful the moment you rise above the body, above the little selfish, sordid, paltry, petty clings.

Thus in order to secure cheerfulness, self-possession, you will have to put into practice the central teaching of Vedānta the eternal Truth that your true Atman, your real Self, is the only rigid Reality. The phenomenal worldly circumstances become mobile, malleable, and *volatile* unto you when you are soaked in the stern fact, your true Atman. I am not the body; all the bodily concerns, connections and ties are mere playthings. They are simply the relations or offices in a theatrical

performance. I, as the actor, have one man for my enemy and one man for my friend, another man is my father, some one else my son, but in reality I am neither the son nor the father; the foes and friends are no foes and friends. I am Absolute Divinity. The worldly ties and connections do not concern me. All relations are mere illusions. Every actor should well perform his role in the play, but he who takes to heart and applies to his real Self the dramatic part of love or hatred is nothing short of insane. Again the world being but a dramatic show, why should I attach undue importance to the outside forms of duty? If one man is king, why envy him; if another is a beggar, why despise him?

“Honour and disgrace from no condition rise;
Act well your part there all the honour lies.”

Vedanta inculcates that you should not bother yourself about surroundings and circumstances. Know the Law and shake off all fear. Here is, suppose, a magis-

trate. He comes into his court and takes his seat. He finds the parties, clerks, lawyers, servants, and other people already waiting for him. The magistrate had not to send for the witnesses, invite the lawyers, or go and call the plaintiffs and others. He had not to dust the room, sweep the floor, and fix the table, etc. The very influence of the magistrate puts everything in order, just as the very presence of the sun wakes up all Nature, enlivens rivers, plants, birds, beasts and men. Similarly, when you plant yourself firmly in the Truth, when you instal yourself in the position of the disinterested supreme judge, your very Atman, when your glorious Self shines in its full splendour, all the circumstances, all your surroundings, will take care of themselves, everything will be enlivened and put in order in the genial light of your presence. It is related of Rama, the greatest hero of India, that when he started to regain *Sita*, which represents Divine Knowledge, all Nature offered services to him; monkeys,

geese, squirrels, and even stones, air and water vied with one another to get enlisted on his side. Shine in the glory and majesty of your Self, away beyond grovelling attachment and degrading hatred, and woe unto the gods and angels if they do not serve you as abject slaves. Why does everybody lacquey a child? The little tyrant rides on the strongest shoulders and pulls the hair of laurelled heads. How is that? Why, because the child lives above the circumstances, in Divinity, unconsciously.

If you go on doing your duty, if you are faithful to your work, bother not yourself about the outside aids and helps. They are bound to come to you, must come to you. When you make a speech and have anything worth being preserved, bother not yourself about who will come and take it down, or who will publish it, etc. Take the seat of a magistrate, be firm in your pristine dignity, never mar your cheerfulness by scruples about outside matters and external aids.

If there be felt an itching sensation in any part of the body, the hand automatically reaches that region to scratch. The power or Self which underlies the hand is evidently the same as the power or Self which underlies the place of irritation. Just so bear in mind that the Self in you is the same as the Self in the surroundings or environments, and when your mind is in harmonious vibration with this underlying Self Supreme and to you your body has become the whole world, outside aids and helps must fly to you as naturally and spontaneously as the hand runs to the place of sensation.

When we run after our shadow to catch it, the shadow will be never caught; the shadow will always outrun us. But if we run toward the sun, turning our back on the shadow, it will dog us. Similarly, the moment you turn towards these outside matters and want to grasp them and keep them, they will elude your grasp, will outrun you. The very moment you turn your back upon them and face the Light

of lights, your inner Self, that very moment favourable circumstances will seek you. This is the Law.

Most people are turned pale, are driven into the corner, by the word "Duty." Duty, like a bugbear, haunts them, goes on thrashing them, leaves them no rest or time, is always upon them. Such hurrying slaves, nay, machines of "Duty," lose in power what they gain in speed. Allow not the sense of Duty to throw you off the balance or damp your spirits. Remember that all duty is, after all imposed on you by yourself. Ultimately you are your own master. You yourself chose your position, offered your services, and created your superiors. Again if you need their money, they require your services just as much. The terms are of equality, the action and reaction being equal. You serve your own will and of nobody else. Your present surroundings are created by yourself, the little world of relations is of your own workmanship, your future will be your own doing. You are the

master of your own destiny. Know that and rejoice, be 'cheerful.

"We build our future thought by thought
For good or bad and know it not.

Thought is another name for fate ;
Choose, then, thy destiny, and wait.

Mind is the master of its sphere ;
Be calm, be steadfast and sincere ;
Fear is the only foe to fear.

Let the God in thee rise and say
To adverse circumstance—'Obey'
Any thy dear wish shall have its way."

Take to your work, not as a plodding labourer, but like a noble prince, for pleasure's sake, as useful exercise, as happy play or merry game. Never approach a task in a scared spirit. Be yourself. Realize that kings and Presidents are simply your servants. Work as stars work—

"Undismayed at all things about them.

Unaffrighted at the things they see,

These demand not that the things *without* them
Yield them love, amusement, sympathy."

"The exquisite reward of song
Was song—the self-same thrill and glow
Which to unfolding flowers belong,
And wrens and thrushes know."

Feel no responsibility, ask for no reward. All authority should be subservient to you. You are your own authority. No sense of duty or outside authority should be to you an overshadowing cloud. The order wrought by outside authority may at best be geometrical, but the order which you create yourself will be organic.

V.—PRINCIPLE OF SUCCESS—*Fearlessness*.

We come next to the fifth principle of success, fearlessness. What is fearlessness? No faith in Maya, but a living knowledge and a true faith in the real Self. Fear comes to us when we feel ourselves to be the abode of fear or the body; the body is always liable to be eaten by worms of anguish; it is vulnerable and pregnable to all kinds of suffering. The very moment

we rise above the little body, we are free from fear. Live as Divinity, live Vedanta, and who can harm you? Who can inflict injury upon you? Fearlessness and Vedanta are inseparable.

How is fearlessness essential to success? This will be illustrated by a fact of personal experience. There came five bears at one time, in the Himalayan forests, face to face with Rama, but they did not molest him at all. Why was it? Simply on account of fearlessness. Rama was filled with that spirit, "I am not the body, I am not the mind; the Supreme Divinity I am, I am God; no fire can burn me, no weapon wound me." They were looked straight in the eyes and they ran away. At one time a wild wolf was outstared; at another time a tiger likewise fled. When a cat comes, pigeons close their eyes; they think the cat does not see them because they do not see the cat, nevertheless the cat eats them up. If you are afraid, the cat will eat you up. Have you not noticed that while walking in the suburban

quarters, if we betray the least sign of fear, even dogs rush at us and molest us? Dogs even will tear us if we fear. But if we are fearless, we can overcome and tame lions and tigers. When we are pouring liquid from one vessel into another, if our hands waver ever so little, the liquid is sure to be spilt. Pour the fluid unhesitatingly, confidently, fearlessly into the receptacle and not a drop will be lost.

It is by hesitation and fear that you bring yourself into sad plights. Let nothing disconcert you or take you by surprise. You are the All. Dispel the fear-inducing attachment to the body. Is it not a pity that the noise of a trivial fire-cracker, or even a small mouse, a rustling leaf, nay, a trembling shadow, should startle a full hundred and fifty pounds avoirdupois of wool-clad flesh? No calamity is ever worse than the dread of calamity. I would rather suffer death than harbour fear of death.

Some one says: "No one ever found

the walking fern who didn't have the walking fern in his mind." If you have love in your mind, you will find love; if you entertain hate, you will meet hate. If you are afraid of detectives and defrauders, you will not miss them. If you expect selfishness and deceit, you shall not be disappointed, from all sides will selfishness and deceit confront you. Fear not them; have holiness and purity in you; you will never come across anything unclean. Life success and spiritual success must go together. Deluded are they who divorce one from the other.

Thieves break into a house only when it is unguarded. If the house is kept lighted all the time, they dare not steal into it. Keep in your mind the light of Truth ever ablaze, no devil of fear or temptation will approach you. Believe in the Law Divine. Please make not your life wretched by hanging on worldly wisdom. Timid prudence makes a downright atheist out of you. Why allow the mists and fogs of circumstances to cloud you? Are you not the Sun of suns? Are

you not the Lord of the Universe? What vagaries of circumstances are there which you cannot disperse, dispel and evaporate? Far be it from you to consider any menacing surrounding as real in the least. Fearless, fearless, fearless you are.

VI.—PRINCIPLE OF SUCCESS—*Self-reliance*.

The sixth secret of success is Self-reliance. You know the elephant is a much larger animal than the lion. The elephant's body seems to be much stronger than the body of a lion, and yet a single lion can put to flight a whole herd of elephants. What is the secret of the lion's power? The only secret is that the lion is a practical Vedantin and the elephants are dualists. The elephants believe in the body; The lion practically believes not in the body, but in something higher than the body, the spirit. Even though the body of the lion is comparatively very small, the lion practically believes his power to be infinite, his inner force illimitable. The elephants live in groups of forty or fifty, sometimes one hundred or two hundred, and when the

elephants go to rest, they always keep one strong elephant as watch and guard. They fear that their enemies might attack and devour them. They know not that a single one of them is capable of destroying thousands of lions, only if he have faith in himself, but the poor tuskiers lack faith in the inner self and the consequent courage.

This is self-trust, a fundamental principle of bliss. Vedanta teaches you not to call yourself a grovelling, sneaking, miserable sinner or wretch. Vedanta wants you to believe in your innate power. You are Infinite. God Almighty you are, Infinite God you are. Believe that. What an inspiring truth! Believe in the outside and you fail. That is the law.

Two brothers involved in litigation appeared before a magistrate. One of them was a millionaire, the other a pauper. The magistrate asked the millionaire how it was that he became so rich and his brother so poor. He said: "Five years ago we inherited equal property from our parents. Fifty thousand dollars fell to his share and

fifty thousand dollars to me. This man, regarding himself as wealthy, became lazy (you know some rich people think it beneath their dignity to labour) and whatever work was to be done he entrusted to his servants. If he received a letter, he would give it to his servants and say, 'Go attend to this business.' Anything that was to be accomplished he told his servants to do. He lolled away his time in ease and comfort. 'Eat, drink and be merry.' He would always bid his servants, 'Go, go, attend to this business or that.' Speaking of himself the rich man said: "When I got my fifty thousand dollars, I never committed my work to anybody; when anything was to be done, I would always run to do it myself and I always told the servants, 'Come, come, follow me.' The words on my lips were always 'Come, come,' and the words on the lips of my brother were 'Go, go.' Everything he possessed obeyed his motto; his servants, friends, property or wealth went away, entirely left him. My maxim was 'Come'; friends came to me, property

increased, everything multiplied."

When we depend upon others, we say, "Go, go." Everything will go away, and when we rely upon Self and trust nothing but the Atman, all things flock to us. If you think yourself a poor, sneaking vermin, that you become, and if you honour yourself and rely on your Self, grandeur you win. What you think, the same you must become.

An inspector came to a school in India. One of the schoolmasters, pointing to a student, said that he was so bright as to have learned by heart such and such a piece of literature, say, Milton's *Paradise Lost*; he could recite any part of it. The student was presented to the inspector, but he had no Vedanta in him. He assumed bashfulness and modesty, and when asked, "Do you know that piece by heart?", he said, "No sir; I am nothing, I know nothing." Those words he thought to be an indication of modesty, a sign of bashfulness. "No, sir, I know nothing; I did not learn it." The inspector asked again, but the

boy still said, No, sir ; No, sir ; I do not know it." The master was put out of countenance. There was another boy who did not know the whole book by heart, but he said, "I know it ; I think I shall be able to recite any passage you may desire." The inspector put to him a few questions. All the questions were readily answered by the boy ; this second boy declaimed passage after passage and secured the prize. No one can ever estimate you at a higher value than you set upon yourselves.

Do not please make yourselves cringing, sneaking, miserable creatures. As you think, so will you become. Think yourselves to be God and God you are. Think yourselves to be free and free you are this moment.

A man came into the house of a Vedantin one day and occupied the vacant seat of honour in the absence of the master of the house. When the master of the house was coming back into the room, that intruder put this question :—"O Vedantin, let me know what God is, and

what man is.” Well, the sage did not directly answer the question. He simply called his servants and began to talk loud and use harsh language, telling them to turn him out of the house. This peculiar language did the really wise man use. When such unexpected language was employed, the intruder got frightened, he became nervous and left the seat of honour. The wise man occupied the same and then calmly, serenely, told him, “Here (pointing to himself) is God, and there (pointing to the other) is man. Had you not been frightened, had you kept your place, had you preserved your balance, had you not been put out of countenance, then you were also God. But the very fact of your trembling, quivering, and losing faith in your God-head makes you a poor vermin.” Think yourself to be Divinity, have a living faith in your Divinity and nothing can harm you, nobody can injure you.

So long as you go on relying and depending upon outside powers, failure will

be the result. Trusting upon the God within put the body in action and success is assured. If the mountain does not come to Mahomet, Mahomet will go to the mountain. There was a man who was hungry, and in order that he might appease his hunger, he sat down at a certain place, closed his eyes and began to eat imaginary curry. After a while he was seen with his mouth open, endeavouring to cool his burnt tongue. Somebody asked him what the matter was. He said that in his food there was a very hot chilli. The name is cool, but the thing itself is very hot. Thereupon a bystander remarked, "Oh, poor fellow, if you had to live on imaginary food, then why not select something far sweeter than hot chilli pepper. As it was your own creation, your own doing, your own imagination, why did you not make a better choice?"

According to Vedanta, all your world being but your own creation, your own idea, why think yourself a low, miserable

sinner? Why not think yourself into a fearless, self-reliant incarnation of Divinity?

Have a living faith in the truth, a right knowledge of things around you, take all your circumstances at their own worth and realize the spirit to such a degree that this world becomes unreal to you. Don't you know, in Astronomy, while calculating the distances of the fixed stars, this world is looked upon as a mathematical point, nothing in relation to those stars and planets, a mere cypher? If so, can this Earth be anything in contrast with the Supreme Infinite Power, the Atma? Realize that, feel that. The Light of lights is you, all glory is yours. Feel that and realize it to such a degree that this earth and name and fame, the earthly relations, and popularity and unpopularity, worldly honour and disgrace, criticism of your foes and flattery of your friends may become meaningless to you. This is the secret of success.

Two men were being carried down by the swift current of the Niagara. One of

them found a big log and caught hold of it with the desire to be saved; the other man found a tiny rope, thrown down for their rescue by the people on the bank. Happily he caught hold of this rope, which was not heavy like the log of wood, and though the rope was apparently very wavering and frail, he was saved; but the man who caught hold of the big log of wood was carried off with the log by the rapid current into the yawning grave of surging waters beneath the roaring Falls.

Similarly, O people of the world, you trust in these outward names, fame, riches, wealth, land, and prosperity. These seem to be big like the log of wood, but the saving principle they are not. The saving principle is like the fine thread. It is not material, you cannot feel and handle it, you cannot touch it; the subtle principle, the subtle truth is very fine, that is the rope which will save you. All these worldly things on which you depend will simply work your ruin and throw you into a deep abyss of hopelessness,

anxiety and pain. Beware, beware. Have a strong hold of the Truth. Believe more in the truth than in outside objects. The law of nature is that whenever a man believes practically in the outside objects and wealth, he must fail. That is the law. Trust in the Divinity and you are safe. Be not dupes of senses.

Rise above hypnotism and the suggestions of your neighbours. All your worldly ties and connections hypnotize you into misery and anxiety. Rise above that. Believe in the truth, realize your oneness with the Divinity and saved you are, nay, Salvation itself ye are.

Far be it from you to regard the world more seriously than the real Self. Do not keep yourself a sensitive, pitiable, limited ego. Let nothing pique you. Attend to business as doctors attend their patients without contracting the disease. Work in the spirit of an unaffected witness, free from all entanglement. Remain immune.

VII.—PRINCIPLE OF SUCCESS—*Purity.*

The last but not the least point which

guarantees success is Purity. It is true that "Thought is another name for fate"; what a man thinks that he becomes. But if you begin to think impure thoughts and harbour debasing immorality, with the fulfilment of these selfish wishes, heart-breaking affliction, excruciating suffering, and distracting sorrow shall be forced upon you in bargain. Grief shall prey upon your soul. The fool thinks he enjoys sensuous pleasures, but knows not that in an impure thought or deed, his very vitality is bought, sold, and consumed. The Law of Karma retaliates and baffles you when you want to abuse it for selfish ends. Do not dictate your will to God. Let God's will be done in reference to bodily wants. In earthly requirements, let God's will become your will. Feel, feel that you are the very Power Supreme whose will has shaped the circumstances in the form they have. Enjoy your poverty as your own work. But if you find yourself led astray by the flesh and caught in the quagmire of carnality,

there is the occasion to assert and exert strenuously your giant will to secure and retain God-consciousness. In this country, cupidity is glazed under the holy name of Love. What a mockery! People don't live whole. Abnormal affections and inordinate passions cut and divide their days into patches. It is very seldom that an entire young man speaks. It is always a disabled *proper fraction*, more correctly, a most improper portion of him that appears in public. One part of him lies with his sweetheart, another with some other object. Love your labour, keep your heart where your hand is. While the feet and hands are warm, working, let your head be cool and collected. Keep your thoughts always at home, centered in the real Self, and never mind the circumstances. Let not the thought of doing good to humanity vex you; why should the world be so poor as to be constantly begging your attention? Let the body go on working for your own Salvation's sake. Ignorant folk keep vainly yearning and praying

work. You can have your success always with you. This way does the wide world become your holy temple and your whole life one continuous hymn. What care have you for the effect? Far be it from you to worry about salary or pay. If you get no proud position, let not glaring vanity prevent you from sweeping the streets. Hesitate not to do the duty that lies next to your hand. It is no self-respect to shun the work not sanctioned by fashion. True self-respect is respect for the *real Self*, the God within. Body-respect is the opposite pole of virtue, the shortest cut to perdition. When you are ready to extend your hands to any labour, the noblest offices and the most respectable occupations will stretch their hands to receive you cordially. That is the Law. If you do not shrink and curl up from God indwelling in labour, *God will not be outdone in courtesy*. Light will shine through you despite yourself. Believe not in the applause or censure of mankind. All that simply misleads and deceives you.

you invite it. No sword can cut unless you think that it cuts. No need of loving your shackles and chains as ornaments. Shake off vain fancies, burn up all crookedness, and what power is there under the sun which will not be only too thankful to get the privilege of unloosing your shoes? Assert your Godhead, fling into utter oblivion the little self, as if it had never existed. When the little bubble bursts, it finds itself the whole ocean. You are the Whole, the Infinite, the All. Shine in your pristine glory. For you, O perfect One, there is no duty, no action, nothing to be done, all nature waits on you with bated breath. The world thanks her stars to have the good fortune of paying you homage, adoring you. Please, would you mind the Powers of Nature kneeling and bowing before you!

Trust, trust the Self Supreme.

The restlessness of Soul is due
To faith in things that seem--

The things that fleet as fog or dew.

The way to keep you fresh and new,
To every secret treasure clue,
Is to assert the real Self
And to deny deluding pelf.

There is no duty to be done
For you, O Everything, O One !
Why chafe and worry o'er the work,
Feel, feel the Truth, anxiety shirk.

Believe not when the people say :
" Oh, what a fine game you play ! "
Believe not, never, in their praise,
No, ne'er can acts degrade or raise.

I never did a personal deed,
Impersonal Lord I am indeed.
In vain the raving critics fought ;
The dupes of senses know me not.

I am for each and all the home,
I am the Om ! the Om ! the Om !

O happy, happy, happy Ram !
Serene and peaceful, tranquil, calm.

My joy can nothing, nothing mar,
My course can nothing, nothing bar.
My livery wear gods, men, and birds,
My bliss supreme transcendeth words.
Here, there, and everywhere ;
There, where no more a "Where ?"
Now, ever, anon and then ;
Then, when's no more a "When ?"
This, that and which and what ;
That, that's above a "What ?"

First, last and mid and high,
The *One* beyond a "Why ?"
One, five and hundred, All,
Transcending number, one and all.

The subject, object, knowledge, sight ;
E'en that description is not right.
Was, is, and e'er shall be,
Confounder of the verb "to be."

The sweetest Self, the truest Me,
No Me, no Thee, no He.

IN WOODS OF GOD-REALIZATION.

The Infinite is that, the Infinite this ;
And on and on, unchanged is Infinite.
Goes out the Infinite from the Infinite
And there remains unchanged the Infinite.

The outward loss betrays the Infinite,
The seeming gain displays the Infinite.
The going, coming, subtracting, adding
Are seeming mode and truth the Infinite.

O, what a charm marvellous spreads,
Over every hill and dale,
Wond'rous blue and green my beds
Charming every red and pale.

Glorious, glorious light it sheds
Over every storm and hail.
Beauteous, beauteous one and all.
Heavenly, heavenly blessed call.

THE NATURE OF INSPIRATION.

Lecture delivered on February 21, 1903.

My own Self in the form of ladies and gentlemen,

At a certain meeting in India wise men were there, very wise men were present, and sacred texts from the Hindu scriptures were being recited, and when explained by the savants, one of the audience, at the time when the meeting was about to dissolve, spoke about a certain sage who had come to the town, and was living on the bank of the river, and he praised this saint very highly. The people then became naturally anxious to know more about this saint. There was a parrot who was listening to the talk, or you might say a slave, hearing this conversation about the sage that had come to the town. This parrot that was confined in the cage,

his slave asked the gentleman who was inquiring about the sage, to go to the sage on behalf of this imprisoned parrot or enslaved person, and ask him to tell certain means of hope for this confined bird or enslaved person. Well, the gentleman who had first reviewed the great saint went to him at a certain time when he was bathing in the river, and put to him this question, "How could that bird, parrot, or say, that particular person, confined in a cage be released? or could he be released?" Just when the question was put, the sage was seen to be carried off by the torrent; he was observed by the people of the town as dead. The people who were witnessing this state of the sage were astonished and they rebuked the person who put this message or who conveyed this message from the parrot or from the slave. The people thought that the saint was fainting or was swooning through pity for the imprisoned parrot or through sympathy for the bound slave. The saint did not recover that day, so it appeared. Well, next day, when the

meeting was held again at the place where the encaged bird was, or where the confined slave was, the parrot, or you might say, the slave asked the gentleman who had interviewed the saint, whether the parrot's message had been conveyed to him. The gentleman said that the message had been conveyed, and added that he was sorry to convey the message from such a wretched fellow as the encaged bird, or from such a sorry person as the bound slave. The parrot or the slave enquired why he was sorry. Then the gentleman said that just when the message was conveyed, the sage fainted away. And all the people were wondering, were astonished, what all this meant. But the parrot or the slave explained the whole secret. The parrot, or you might say, the slave was not intelligent, but immediately after hearing that, the parrot fainted. He fainted and was dead to all intents and purposes. There the by-standers were surprised, lo, this must be a strange message, which had caused the death of two.

IN WOODS OF GOD-REALIZATION.

en the message was conveyed to the
it, the saint died, and when the message
repeated to the parrot or the slave,
slave died. Do you know what
pened next? When the by-standers saw
the parrot was dead, they thought it
longer worth while to keep the parrot
risoned. They opened the cage, and
mediately the parrot flew out and said,
audience, O people, who gather here
y day to hear the sacred Scriptures, you
ot know how realization, salvation,
iration is to be achieved. I have learnt
o-day from the answer to my message
I received from that saint. The saint
not faint, the saint as it were answered
messsage, the saint by fainting, by falling
swoon, told me the way to realization.
path to salvation, the way to realization
apparent death, that and nothing else,
ification and nothing less, there is no
er way to inspiration. The way to
ization is getting above the body, rising
that state spiritually, rising to the state
aner salvation, where the body is as it

were dead, where the small personality is consciousnessless, is altogether lost, is entirely left behind, that is the way to life. In Sanskrit, we have got two words most significant, one is *bhoga* and the other is *yoga*. Most of you are familiar with the word *yoga*, perhaps you have read the opposite of *yoga* which is *bhoga*. *Bhoga* literally means enjoyment, and *yoga* means renunciation. People in this world talk about enjoyment. What is enjoyment? If you examine analyse enjoyment, you will find it to be nothing else but *yoga*, renunciation. There is no real enjoyment except in renunciation, there is no inspiration except in renunciation, there is no prayer except in renunciation. You cannot keep your little personality, enjoying self, at the same time with joy. The very moment when joy is there, the enjoying self is not there. The very moment inspiration is there, the idea of "I know" and "I do it" is absent, it cannot be there. This is what the great masters have said on the subject. The man who is his own master knocks in vain at the doors of poetry.

IN WOODS OF GOD-REALIZATION.

cannot be in a state to write poetry, at the same time be an enjoyer of it. No. You cannot be your own master and at the same time write poetry. Nobody can write and be conscious of the fact that he is writing. When he loses that consciousness itself, then is the point of inspiration reached. The ego must be sacrificed to his art. When you are playing the part of the greatest artist, there in the eyes of others you are an artist, but from your own standpoint you are not. No thought of "I am doing" is present, you have become one with the All. You are no artist from your own standpoint; there the interpreter, the writing, the writer have become one. There all difference has been annihilated. There is the nature, the secret of inspiration. We may say, "He is a spiritual man"; but when he is inspired, from his own standpoint he is not inspired. Others call him inspired. Other people look at the rain and admire the colours, the beautiful magnificent tints. They like them, they

admire them, but go there where you see the rainbow. Examine, see carefully and you will find no rainbow; you will find no rainbow there. The rainbow is present in the eyes of others; but from the standpoint of the other place, or from the standpoint of the person who is seated at the place where others see the rainbow, there is no rainbow. Similarly from the standpoint of others a person is called inspired, a great man, a writer, a thinker, a philosopher, but from his own standpoint at that time there is no delusion of this kind present, that "I am writing" or "I am inspired." The artist must be sacrificed to his art. Like the bees, the artists must put their lives into the sting they give. There is the whole secret of inspiration. The bee, when it stings you, dies after it. So is he inspired who gives his whole life into the sting he gives. There is the whole secret. You cannot be inspired and at the same time enjoy; try to enjoy a thing and you are no longer inspired; others will enjoy you, the world will enjoy you

when you are inspired, but you yourself will not be an enjoyer and an inspired man at the same time. You will be no enjoyer, but you will be better still, joy itself.

The moth flies into the flame of the lamp and then the moth proves its love. In order that the moth may be distinguished from a common fly, we shall see the moth singed by the lamp in order that it may prove that it is a moth. Similarly in order that a man of inspiration may be seen to be a man of inspiration, in order that his power of inspiration may be evinced and revealed, he must be a man of *yoga*. Away above fear, away he goes, dead to all intents and purposes for the world.

No great genius could ever draw real inspiration except from living Nature. This will be illustrated by an example from nature. Water gives life to this earth; it is the cause of all growth in this world, along with light. Your crops are ripened by water, water is the great blessing of God. In this country, people do not like

rain, but in India, and in all countries in the East, rain is quite the highest blessing of the world. The greatest philosophers and the greatest poets, the great people who wish for inspiration, always avail themselves of the opportunity when clouds are roaring in the skies, when it is raining heavily outside. These are the occasions that are most earnestly sought by all poets and by all seekers after inspiration; and from personal experience Rama can say, always when it is raining outside, it is much easier for Rama to write poetry than on other occasions. When it is about to rain, or when it is drizzling of itself, the mind becomes elevated and the brain is thrown into a poetic mood, and everything becomes so inspiring, and no apparent cause can be assigned for this extraordinary exultation, except the union of heaven and earth through rain. Through rain earth and heaven unite. Usually marriage festivals in India take place on such occasions. People think the earth and heaven unite. Hence let

and woman also unite in marriage
 1. Here let us see how it is that the
 sphere gives inspiration and gives us
 rain, gives us dew, gives us beautiful
 zes. What is it that inspires the
 le heaven? Science tells us that the
 se of the inspiration of the heaven is what
 called saturation. Now this is a word
 ch ought to be explained. Take a
 of milk and add sugar to it. The
 ar will be dissolved. Add a little more
 ar, this also may get dissolved. But
 re will come ultimately a point where
 ar will be no longer dissolved. You
 r add sugar ever so little or ever
 much, it will no longer be dissolved.
 s is the point where a certain amount
 sugar is dissolved and no more can be
 ibed by the milk, no more is accepted
 the milk. This point is called the
 it of saturation. We see that water
 dissolve salt to a certain point or
 ree, but beyond that degree no more
 will be accepted by the water. If
 e salt is added, it will lie, it will

settle down to the bottom, it will not be dissolved. There the water is saturated with salt. Water may be saturated with earth, we may add a certain quantity of earth, it will get dissolved, but add a little more, it will not get dissolved, there is water saturated with earth. Here is our atmosphere which consists of nitrogen, oxygen, carbon dioxide, organic matter, material particles, and also aqueous vapour. The particles of water are suspended in the air. There comes a time when the atmosphere is saturated with aqueous vapour. There are times when the atmosphere is not saturated with aqueous vapour. But when the atmosphere is highly saturated with aqueous vapour and a little more quantity of it makes its presence, there the air can no longer hold its water. The superfluous water or the water that is there and above the quantity of vapour which will saturate the atmosphere, that water falls down in the form of rain. Thus when the atmosphere is more than saturated with water, we have rain

in this world; we have dewfall; we have storms, we have drizzling, we have phenomena, after the point of saturation. We shall consider afterwards how saturation is effected, but at present let us say that in order that the sphere may be inspired, in order that it may have any rain, the point of saturation must be reached, nay it must be more than reached, the vapour must be saturated and more than that, then we have efficient results, great consequences in this world. Similarly, here is your mind might be compared to the atmosphere or the air. When the mind gets saturated with an idea, it fills your mind, conquers your mind, permeates and invades your mind, fills your whole mind, saturates you. Now mark, whenever your mind is saturated with the idea, you find your mind in a very strange state, you find it the state of unrest. It is a state of which remarkably resembles what we call calm, what we call on this earth a state

close, people expect rain. When you find it is very close, the atmosphere is saturated, and after that we expect rain, beyond the point of saturation. Thus when your mind gets entirely filled with an idea, it is in a state which remarkably resembles what we call a state of closeness, calm, close. When your mind is saturated with the thought of your loved object, you may have observed that there comes a time, when the mind is in a state of closeness, calm or restlessness, close, indescribable, people call it marvellous restlessness. Now when that state is exceeded, when you go beyond that state, you become a poet, there poetry begins to fall from you, begins to rain down melodious verse, splendid song. That is the state. When your mind exceeds or goes beyond the point of inspiration, the ideas drop down in a condensed form in black and white, there is inspiration.

Here is a man. He takes into his mind a certain thought, the thought to solve a problem. He begins to work it out, he works and works, cannot arrive at the solution.

those of you who have tried to work out deep problems, philosophical or mathematical, can hear out Rama from your personal experience. We begin to work at a deep problem ; originally in the beginning, when we are trying to solve the problem, our mind is not saturated, our mind has got some other desires also permeating it. The desire to possess this object, or attachment for this object or that, is predominant in your mind and also the desire to work out the problem present in the mind. The deep problem is not solved. When you see that by some efforts the problem is not solved, you become a little restless and throw aside your attachment to other objects, you become more free, in other words that particular idea before you becomes more prominent, fills your mind more and more, and drives out other thoughts. The problem is not solved yet. Most other feelings and attachments are dispensed with, yet there remains in your mind the idea of *ahamkara*, as we call it in Sanskrit, "I am doing it" and "I get the credit for it." What happens? The problem

is not solved. After a while, when you persist in working at it and go hammering on, all thought of *meum et teum* is lost, the idea remains supreme in your mind and when that point is reached, all thought of *meum et teum*, all thought of mine and thine or time and space is entirely got rid of. The one idea fills the whole space in your mind, leaves no vacancy in your heart, leaves no vacuum in your heart, and the soul is saturated, so to say with the idea, and you become one with the idea. There the moth is singed, there the bee has given up its life, there mastery over the little self is lost, there the idea of enjoyment is gone, there is crucifixion; when that point is reached, all of a sudden you are inspired, and there flashes within yourself the solution. Do not people make use of this expression "It strikes me," "It struck me"? Without this Death-in-life, you cannot enjoy and be inspired.

Artists, teachers, philosophers and thinkers in their own lines get inspiration, but this inspiration comes only through

crucifixion. People in this world want to keep themselves as enjoyers, keep themselves as agents, but Vedanta shows it is not in accordance with the laws of nature that you should enjoy anything. It is not for man to enjoy anything. This enjoyer self is the false self, it is not the real Self, it is not you. All thinkers, philosophers will have to see their body, their mind, their whole being enjoyed by the whole world. There is the road. If you want to be an enjoyer, the way to salvation, the way to happiness, the way to enjoyment is barred for you, is marred for you. You cannot, cannot enjoy this world, for you. there is only one way, and that one way is to see the body, the mind and everything of yours enjoyed by Divinity, eaten up by Divinity. As Christ says, "Here, eat my flesh, eat it." "Here you will have to drink my blood!" at the Lord's Supper! *Very happy is he and blessed is he whose life is a continuous sacrifice.*

Whenever we reach that point of

saturation, when the mind is filled with the idea, when the whole being is lost and merged in the thought, the machine or organ or the musical instrument is taken up by the great musician, by God, by Divinity, and through this organ is produced beautiful, magnificent, sublime tunes. Great notes, splendid music comes out of the organ, but so long as the child wants to keep the organ to itself and does not want the great organist or musician to handle the organ, only notes of discord will be emanated by the organ; so long as this self, this false ego, this unreal self, which is the enjoying self, is present and wants to keep hold of the body and does not let go this body, through this body or musical instrument notes of discord will come out. Make over this instrument or this body to Divinity, get yourself rid of this false ego, away with this little self, sacrifice it, and rise above it. Then, when the point of saturation is exceeded, God himself takes up this instrument, the great

musician handles this instrument himself and through this instrument, music comes out, magnificent notes spring forth. There you are inspired. Inspiration is God doing. When the little self gives up possession of the body, the person is inspired.

We find that before Christ began his mission, Satan tried to tempt him in every way to become an enjoyer. Here were the seven worlds, here were beautiful, delicious foods, here was sovereignty, here was getting a great name by working a miracle, here were the temptations, here was enjoyment laid before Christ. What did Christ say? "Get behind me, Satan, I will have nothing from thy hands." Splendid, splendid. O people of America and Europe, keep this teaching of Christ before you. "Get behind me, Satan, I will take nothing out of thy hands." Despite all this outside ravage of materialism, keep this teaching of Christ in your mind. "Get behind me, Satan, I will have nothing out of thy hands." There was Christ putting away all worldly enjoyment,

he takes up renunciation and Cross, gives up all that. Here is the emblem laid before you, the secret of inspiration. So long as the enjoyer or agent idea is realized in your mind, you cannot, cannot be inspired. It is only when the enjoyer or agent idea—"I am working, I am doing, I must take the credit"—is entirely renounced, then are you inspired.

Rama will finish it with a story. In the Hindu Scriptures there is a magnificent story told about three persons called *Asuras*. These three persons had wonderful powers. They were warriors, nobody could get the better of them, they were wonderful people. People came and fought with them, were defeated immediately, hosts of enemies came, and were defeated. The men who fought with them came in thousands but were defeated by these three persons. The enemies being defeated so frequently, went to a great saint and asked how they could beat these three fellows; and the saint told them they must enquire into the cause of their invincibi-

, how were these three *Asuras* invincible? With great effort and trouble it was found out that the secret of their invincibility lay in the fact that these sons never entertained the thought that they were workers or enjoyers. When victory was gained, they thought nothing of it. They did not stoop down to enjoy the victory. When they were fighting, the idea that "I as this body am fighting" was entirely lost and the idea that "I am fighting" was entirely absent. These are the heroes in this world. You know every hero in war, while engaged in action, as people say "I am all ears," the hero is all action. There is no room left for the idea "I am doing." As soon as his body gets mechanical, so to speak. He is all action, there head and hands are saturated with the Divinity. So these people whenever they fought, became all action, they never for a moment allowed the idea, "I am acting." Just as a machine worked, their bodies worked; machines of God, machines of Divinity, their

bodies worked. This was the secret of their success, nobody could win them. Now the secret of their invincibility being found out, the great sage told the enemies of these three warriors the means of conquering them. He told those enemies to engage in action with them and then run away from them; go to them and call them out into action, and just when they began to attack them, to leave those warriors as conquerors. Thus to draw them out and flee away from them. The enemies of those warriors drew them out and fled from them. Thus a few times more were the enemies of those warriors defeated. By and by those three invincible warriors were drawn out of their true position, were drawn out of their real invincibility and were brought down into their bodies, they were made to believe that they were conquerors. They were made to believe that they were great, that they were victorious. Those continued victories engendered in them the idea that they were victorious, they were conquerors. Here were the

three men brought down into the cage of the body; here were the three men put into the prison house of the body. The idea of "I am doing" or the thought of "I am great" got hold of them and held them in prison. There the God in them was replaced by the small ego; and then it was no hard task to win them and catch them and imprison them. It was not a hard task, they were defeated immediately, immediately were they caught.

Now mark the application of this story. So long as you are doing a work, as it were, your body being a machine in the hands of God, your personality being merged in Divinity, so long as you are in that position, you are invincible, you are like those three *asuras* above the idea of "I am enjoying" or "I am doing." You are invincible; but when people come to you and begin to praise you, to puff you up, flatter you, favourably review you from all sides, you are made to believe that you are a conqueror, a hero, you are victorious, others are defeated, your rivals are against you. They are like those

three *Asuras*. The idea of "I am doing it" and "I must enjoy the deed," "I am the enjoyer," that very thought imprisons you, brings you down into the cage of the body. You are undone, the power is lost. Do you not see even in the Bible, when Christ came fresh from the mountains, he was possessed of great power; he lived in the midst of his friends; he talked a great deal, and Christ had to say, "Who is it that touched me? I find my power going out of me." We see that in the Bible. There you see the same thing. When you are above this "I am doing, I am enjoying," God is working through you and you are inspired; but as long as you do a thing and accept people's reviews and favourable criticisms, people's applause, and people's flattery, the power goes out immediately. Immediately it goes out; it is brought into the cage again. Go out of the cage and you are inspired, go into the cage again and you are no more.

Here is a beautiful watch, suppose. It is in working order and running day and

night ; it gets magnetized, it comes close to a strong magnet, the iron springs are magnetized. The watch cannot run, it is useless now, it gives us no time. What shall I do with it ? Let the watch be buried underground, keep it away from the magnetic influences, keep it away from those influences, it will be de-magnetized, it will regain its original working power, and you can use it again. Beneath your minds, your inner Self is heavenly, is godly. Every child is by nature an inspired child ; every child is by nature a poet, and if you live, live in accordance with divine laws, if you live in harmony with Divinity, you are always inspired. If you live in unison with your true Atman or spirit, if you always keep yourself in touch with God in you, with your own Self or Atman, you are inspired all the time. What is wrong with you is that your mind comes in contact with earthly magnets on all sides, worldly attachments which magnetize you and put you out of order, you are no longer in the running.

order, deranged ;. if you are not inspired to-day, the sole reason is that you do not keep yourself isolated, or insulated enough. You allow worldly objects to magnetize, to hypnotize you, you allow them to play foul and fast with you. If you want to regain your original powers and inspiration, keep yourself insulated, isolated for a while. Bury yourself in the Reality, in Divinity, in God, in the true Atman. Keep yourself buried in the Spirit, in the Truth. Live alone for a time, set apart sometime of your day for keeping in touch with the Reality ; merge yourself, bury yourself in God. Do that and the spoiling magnetism and wrong hypnotism that you have got from these worldly objects will leave you, your mind will be running in order again. You will be again inspired.

Ships when they keep sailing in the sea for a long time, become a little deranged, are put out of order. They require to be placed in the dock for sometime to be repaired. Similarly by keeping yourself too long in worldly affairs, in worldly matters, in the company of hypno-

tising circumstances, in the midst of spoiling and wearing and tearing surroundings, you are put out of order, you are fallen, you get your inner natural powers of inspiration lost. Just as you do with your ships, so should you do with your bodies. Keep your bodies, for sometime at least, in the docks, away from those influences ; keep your bodies, for sometime at least, in spirit. Read books which will inspire you, live in the company of people who will inspire you, live alone by yourself. Devote sometime to meditation and you will regain your power of inspiration. Does not your body require to be washed every day, does not your house require to be rubbed and scrubbed every day ? Similarly does your mind require to be cleansed and purified, washed and bathed every day. So long as worldly ideas, worldly attachments or thoughts of worldly enjoyment, or the idea of "I am doing this " etc. is present, so long as you are not entirely crucified, there is no hope for you. The way to inspiration is nothing less than crucifixion.

Om. Om.

THE WAY TO THE FULFILMENT OF ALL DESIRES.

*Lecture delivered before the Hermitic Brotherhood,
December 13, 1902.*

My own Self in all these forms,

Before beginning the subject, a few words will be spoken on India's material backwardness. There was a time when probably India possessed more riches than all Europe possesses at this time; there was a time when India had more jewels and more diamonds, pearls, and rubies than all America has to-day. India had had her day in material prosperity. Nations after nations overran India from time to time. Greece became rich at the cost of India, Persia became rich at the cost of India, Afghanistan became rich at the cost of India, and at this day England is amassing fortune at the cost of India,

India was once really the land of gold and diamond.

We do not repent. We are not sorry at the present backwardness in material prosperity of India. We know that there is a law, a divine law, a law of our own nature, which is ruling affairs, which is bringing about everything. The divine hand which directs and leads our affairs we know and knowing that, we do not pine at material backwardness. We do not worry about the loss of material wealth. These things, these material objects of prosperity, all these were tried, they were weighed in the balance by Indians and found wanting. America is very young to-day, very young. They are trying these experiments at this time. India has tried the experiments in the material line: has weighed all these things and found them wanting. They are looked upon by Indians as simply a drop of spray, nothing else. They are no factor in your happiness: they cannot make you truly happy, never, never. Iron and gold are good for buying iron and gold; that is all. Happiness is not of the same kind

as these material objects ; it cannot be purchased. Happiness, true bliss cannot be purchased by these things.

The secret of happiness is different. The secret is that the more you seek things, the more you lose them. The more above the desire you are, the more you feel yourself higher than want, the objects will seek you. Even Indians of to-day, Indians of worldly wisdom do not know this secret, and for want of keen and deep observation, they ascribe causes to some phenomena which are not the true causes. Why has India fallen politically, or from the material point of view, why is India so low ? It is because the present day Indians are the Indians of those times when the fall of India began ; they lack practical Vedanta. You will be astonished to hear that the home of Vedanta, the home of spirituality, India, the fountain-head of the idea of unity, the fountain-head of the idea that all is one ; the very creek from which flowed out the Ganges of divine knowledge, spiritual knowledge, self-rever-

ce, self-knowledge, self-respect, that India lacks practical Vedanta, and that was a cause of India's fall. You will be astonished to hear that, but now there is no time to dwell on that subject. If time allows, in the future lecture it will be dwelt upon. How nations rise and fall, what is behind the scene that brings down one nation and raises another, what moon is there that uses the ebb and flow of nations? Suffice it to say, and you will welcome these words from the mouth of a man who comes from India, and has studied India and other nations, that no nation can fall from any point of view without being degraded spiritually. In this statement, perhaps, other Indians will agree with Rama, but Rama makes this statement on his own authority, on the authority of keen observation. But how is it that America is at this time advancing so rapidly and making wonderful progress? From the point of view of materialistic progress, why is America advancing so rapidly? Because the Americans unconsciously live Vedanta on the material plane.

How the Americans live Vedanta practically and why that is the cause of their material progress, we need not dwell on longer. Well, so it is. Truth, truth, truth alone will have the glory. The reality, the real character, sterling character alone will have the glory and will have success. Nothing else can have.

Now, leaving aside all details, and leaving aside all comments upon the true, apparently paradoxical remark, those astonishing assertions we have made just now, leaving them aside for further consideration, let us come to the subject in hand.

We read in the Bible "Ask and ye shall find it ; knock and it shall be opened unto you." Again the Hindus preach the Law of Karma, which means that every desire carries with it its fulfilment, as it were ; that every wish and every will gives a promise of being fulfilled at one time or another ; it must be fulfilled.

ama is not going to lecture on that subject. Simply to refer to it will be sufficient for the present. They say every seed that is seen in a garden gets its promise realized, flowers and blooms at one time or another; and all the hopes held out by the lower animals at one time or another are carried into effect. No energy is lost in this world, no force is lost, no matter is lost, nothing is lost. We read about the law of persistence of force, the law of conservation of energy, the law of the indestructibility of matter; and so mental activity, the mental desires, the willing and wishing, this mental energy, how can it be destroyed? It must bear fruit, it must be fulfilled sooner or later. Thus all the desires must be fulfilled.) This is the sum and substance of the law

Karma. The Hindus preach that according to this law, "Ask and ye shall have it; knock and it shall be opened unto you." But is it really so? Is it actually so? Do we find it so in our everyday life? It is so; but then if you

want to prove it by your experience in the way in which people usually understand the Law of Karma, or if you want to verify this statement in the way in which ordinary people understand the meaning of "Ask and ye shall find it; knock and it shall be opened unto you," you will be mistaken. You will find yourself at a loss. You will see that it does not work; this principle does not work in practice. This statement is not the whole truth; it is only a part of the truth. Ordinary people neglect or do not understand what was understood when the statement was made in the Bible or by the Hindus, "Knock and it shall be opened unto you, ask and ye shall find it;" but you will have to pay the price also for it. There is a price too to be paid. Do not forget that the price is also absolutely necessary. The question as to the price, we find in the Bible, "He that would keep his life will lose it." What does it mean? It implies that he who will crave and yearn and wish, he

not have it. In yearning, craving, wishing, we want to keep our life. That would keep his life will lose it." "Man shall not live by bread alone." Here. In the Lord's Prayer we say, "Give us this day our daily bread." "Give us this day our daily bread," and we say that man shall not live by bread alone. Reconcile these statements; understand them thoroughly. The meaning of the Lord's Prayer when it was stated, "Give us this day our daily bread," is that you should be asking, the meaning of that is not that you should be begging, willing, and wishing; not at all. That is not the meaning. The meaning of that was that even a king, an emperor, is in no danger of not having his bread, even a prince who is sure the daily bread is guaranteed to him, he is to offer that prayer. If so, then only "Give us this day our daily bread" does not mean that they should put themselves in the begging mood, they should ask for material prosperity; it

does not mean that. That prayer meant that everybody, let it be a prince, a king, a monk, anybody, he is to look upon all these things around him, all the wealth and plenty, all the riches, all the beautiful and attractive objects as not his, as not belonging to him, as God's, God's; not "mine," not "mine." That does not mean begging, but that means renouncing. Look here. "Give us this day our daily bread." That does not mean begging and asking, but it means rather renouncing and giving up; giving up: renouncing unto God: that was the meaning of it. You know how unreasonable it is on the part of a king to offer that prayer, "Give us this day etc.," if it be taken in its ordinary sense. How unreasonable! It becomes reasonable enough when the king, while offering that prayer, puts himself in the mood where all the jewels in his treasury, all the riches in his house, the house itself, all these he renounces, as it were, he gives them up, as it were, he disclaims them. He breaks his connections with them, so to say, and stands apart from them. He is the

of monks. He says "This is God's; able, everything lying upon the s His, not mine; I do not possess ag. Anything that comes, comes from oved One." He realizes it that way. you take the meaning of "Give me y etc.", as explained just now by Rama, ou will find it consistent with "Man ot live by bread alone." Then you d it consistent with it; otherwise in- ent.

gain in the Bible we find, "Seek the n of heaven and all things will be into you." Here is the secret. Here secret of the prayer. This was the nent the Master gave to the Lord's ; the expression, "Seek first the king- heaven and all things will be added ou."

ain, "In sorrow she should bring forth

Here we find the missing link, the factor. Child she will bring forth, ow, sorrow is the price. The desires r fruit; all that you ask will come ; all that you wish you will have

realized. Oh, but you will have to pay the price of sorrow. "In sorrow she should bring forth child." It is not spoken of woman alone ; it is spoken of everybody. The desires will be fructified, but by paying the price. What is the price? Sorrow? Even this word sorrow requires explanation. Sorrow means renunciation of all desires. Who will see his desires fulfilled? Who? He who clings to his desires ; he who sells himself heart and soul to his wishes? No, no. The man who entertains desires majestically, as it were, who entertains desires with indifference, with a neutral attitude, will alone see his desires fructifying.

People say that their prayers are answered. What are prayers? By taking the word prayer to mean asking, begging, desiring, willing and wishing (some people take the word prayer in that sense) now, understanding by the term prayer, willing, wishing, asking, begging, prayers are heard. This is a wrong statement. If you mean by the word prayer, asking, begging, willing, wishing, desiring, then no prayers are ever heard. Pray

you will never get it. Ask and you will
 er have it. Beg and everything will be
 ied unto you. But usually by the word
 yer something higher is meant. What is
 t? By the word prayer, we mean just
 ng to a state where you will be above
 re, where you will be in tune with the
 ession "Thy will be done." Look here.
 yer does not mean asking, begging,
 ing and desiring and having one's
 will done. People understand the
 d prayer to mean let their will be done,
 the self they understand the little
 , this begging self, but the gist, the
 ole life of prayer lies in the feeling,
 hy will be done." When the body is
 ject to all sorts of trouble, all sorts
 pain and suffering; even then from
 heart of your heart, from the heart
 heart springs forth the idea, or say,
 thought, "Thy will be done." It is
 right. When the body is sick, when
 the circumstances around you, all
 se are adverse, and they go against
 t, there springs up from within you the

feeling "Let thy will be done," not mine. That is resignation ; that is self-denial, the denial of the little self ; that is the gist, the spirit, the soul of the prayers, of the prayers of the heart. Those prayers which end only in selfish desires, those prayers are never, never heard. Those prayers only are heard when the mind rises to such planes where the world is no world, there is absolute consecration and the body is no body ; the mind is no mind, relations left behind, connections all forgotten, and your mind is in that state of superconsciousness for some time, even for a second, say. And after that, just waking up from that state, nay, just sleeping after that state, just coming down from that state, if any desire crops up before you, it must get fulfilled. These kinds of prayers are heard, when one has risen to a height of perfect body-denial, perfect little self-denial perfect world-denial, perfect everything-denial, perfect resignation, perfect renunciation. But these should not be called asking prayers.

Again there are some people who do pray in the usual way; who do not say form of prayers but their desires fulfilment, their desires get fulfilled. what conditions? What kind of men these? What kind of persons are we? What are they like? Just see. I have a desire, and you go on desir-yearning, willing, wishing, craving. As long as you are in that beggarly mood, anything is denied unto you. You see we have to go to a great man, we go to him in decent clothing. God is the greatest of the great, the highest of the high, above all needs, above all wants. You go to Him, go in decent dress, in a dress which is liked by Him, which is worthy of a man who is to teach a being above want. You also must be above want. You also should be above beggary, above the shopkeeper's dress, above the beggar's dress. Nobody is a beggar. A beggar is refused. People shun his presence. In this country beggars and loafers are not wanted; there

is no room for them. So if you have to approach God, go in a godly dress. What is godly dress? A dress which does not smack of a beggar, which does not smack of need or want. Above need or want you should feel yourself; then you will be welcomed by God; then alone.

They say a person who is yearning, willing, wishing, who is in a state of unhappiness, who feels want, being in a state of want and unhappiness, happiness cannot come to him. So long as you are yearning, willing and desiring, you are in a state of discomfort; you are in a state of unhappiness. Now, the fulfilment of a desire which is happiness, or say, that object of desire, which is in your eyes full of happiness, that will not come to you. There is antagonism between the two. Your self is beggarly, needful; that object of desire is high, glorious, full of happiness. Now there is antagonism between the two. That object will not come to you. You will be drawn towards the object; you will be seeking it, and it will shun you,

says so. And when you leave it and when you turn your back to the object, or being discouraged for some time, or suffering from failure for some time, or not achieving success, after not believing that object for some time, you leave and lose the object, you become careless about it, you give it up. You turn your back to it. Now, the very moment you turn your back to the object, you leave it and lose it, that very moment you are above that object. That very moment you place yourself at a higher level than the object. You rise above the object, and that object will seek you. Is not so? Every person knows it by experience. Simply appeal to your own experience and in every desire you have this kind of experience. When you desire a thing and yearn for it and hunger for it and thirst for it, you want it, oh, you want it. It is only when you leave it and lose it for a higher sentiment, a sentiment which rises above all me and mine, it is then alone that you will find

the desired object by your side. That is a fact, a stern fact. Then alone you will have the object by your side.

How is it? Because you see the like attracts the like; the sun is matter; the earth is matter. The sun attracts the earth and all the planets. The earth does not draw the sun to it; but it is drawn by the sun. The sun attracts the earth to it. So with positive and negative electricity, there is a difference of degree, not of kind. Science proves it. Here is a magnet, and here is a piece of iron; that which is heavier will draw the lighter. That is a well-known Law of Science.

So it is when you leave the object. You leave and lose the object and give it up, you rise into a sentiment or feeling which is a feeling of wantlessness, which is a feeling above need, above desire, desirelessness, which is a feeling of desirelessness. You are at a higher level, and you are the sun, and at that time that pleasure and that object simply becomes the earth or some other planet and

you draw it to yourself, it comes to you.

Again when the object of desire is brought to you, there again you feel elated a little, and then again you feel yourself want, and also again there is a rupture. Thus it goes on. You take the king's throne and all the other people will seek you, as to a king are drawn all the subjects, all the courtiers, and officers: they seek the king, they want to have an audience with him; they call upon him, even uninvited. So it is when you feel yourself above desire, above want, above need. You keep the king's throne; all these objects, these desires being like officers and courtiers, they seek you, they want to have an audience with you, they call upon you. And what happens? Usually people, after remaining in that state which cannot be described, which can be experienced only, in that state of transcendentalism, find the lovely, attractive objects drawn to them, and when they approach them, just leave their throne and come down, they find themselves harassed by need.

or want : there again they put themselves at a lower level, and the object of desire leaves them. Thus it goes. It might be explained in another way.

In a car there is a door, and a person is standing at the door. He invites his friend, "Come in, come in." When the friend comes, on account of over-anxiety, this person at the door does not vacate the door, remains standing there. Where is the friend to come in? He makes no room for the friend, the friend cannot come to him : the car goes on, and he remains without the friend. Just so, just so.

You have a desire, and this willing or craving. The desire is most intense, very deep. By desiring you are inviting the object of desire. It comes and in your anxiety you do not vacate the door, you keep the door blocked up, you do not make room for it. You suffer, you suffer. You were simply begging, and you did not find it. After begging, asking, desiring, you will have to vacate the door,

you will have to leave that place and turn in ; turn in, and then will the friend come in, step in, and you will find the friend by you. So it is.

Suppose you have a desire, will or wish, or anything of that kind. You keep on desiring ; the object draws towards you, but you will never have it unless you rise above the desire, and enter within you, as the man has to enter the car, and you enter within you, to the real Self. Thus is the object received or not received, according as we vacate the position or keep it blocked up.

The air in this place is warmed by the sun and rises ; and the air from without rushes in to fill the vacant place. If the air keeps its place, the air from the outside cannot come and take its place.

Just so long as you keep the desires and the little self, and the willing and wishing state, the objects of desire do not rush towards you. Leave those desires. First ask, you may beg even, but that is not enough. You have afterwards to rise above begging and

desiring, you have to break away from these desires and go beyond them, and then they are fulfilled.

There are people whose desires, say, whose commands or mandates are obeyed by the sun, the moon, the elements. What is the secret of their power and dignity? What is the secret? The secret simply is that those people's desires are not personal desires and not selfish desires. Their desires are just like the words of a king who stands above all needs, and, mark, who really wants nothing, who simply utters a sentence or speaks out anything for pleasure's sake. If the thing is done, all right: if it is not done, then all right. He stands above all desires. A king who has no desire asks nothing of anybody, but the courtiers and the people about him seek his pleasure. He has no desire on his own part, but simply asks his friends to do anything for him with the only motive of pleasing them and not pleasing himself. He is well pleased and contented within himself.

It is those who are, as it were, kings,

ances, who stand above all desires ; and
 se alone, whose orders are obeyed by
 earth, the sun, and all the elements
 this world. They are above desires
 l their desires are fulfilled. You have
 y to be above desires and then will
 desires be fulfilled. That is the secret
 the fulfilment of desires.

The sun does everything in this
 ld. But how is everything being done
 it? How is it? Because the sun is
 ply a *sakshi*, simply a witness, and a
 ness in his glory, just like the king.
 a king or prince comes here, he will not
 re to ask you for anything, but everybody
 his own accord will make room for
 a, will give him a seat, water, bread,
 anything else, will offer him money
 l other things, everybody of his own
 ord. Just so the sun does all that you see.
 that you see, you see through the sun.

If there were no sun, the air would
 some chilled, immovable, and no sound
 ld reach your ears. In consequence
 the sun's heat you enjoy the sense

of taste. The sun's heat produces vegetation. All that you smell is due to the sun. The earth stays in its present form on account of the sun. Everything is due to the sun, and still in no law court was ever a complaint lodged against the sun. The thief steals everything on account of the sun, but never was a complaint filed against the sun in a law court.

The sun, the *sakshi*, the witness, the neutral witness, the sun is a neutral witness in his glory, and thus it is that the earth goes on turning, turning and showing all her parts to the sun. The planets go on turning round and round, showing all their sides to the sun. Thus it is that the very moment that the sun makes its appearance, the waters go on flowing from the glaciers; also in the presence of the sun, the wind goes on blowing, the grass goes on growing, etc. Therefore, in the presence of the sun, everything comes and goes. How is this? Because the sun is in the position of a witness, a neutral witness; does not become

mixed up, or travel with the things that are being done through him, he remains a witness in his glory.

Vedanta says, if you can be yourself in that state while moving about in the world, that state of the witness in his glory, that state of neutral interest, taking no personal, selfish interest in the world, taking only the interest of the sun, so to say, shedding lustre and life wherever you go, having no personal interest, keeping yourself in the true glory of God-consciousness, of Godliness, "the same am I", keeping yourself at the home of truth, in the real Self of self, looking at nothing from the stand-point of the little selfish interested ego; if you do that, you will find yourself to be the same Supreme Power whose commands all the powers in this world must obey.

Let all the miseries, troubles, pleasures, all the magnificence, riches, and all the poverty and degradation of this world, fall upon you as softly, and at the same time as perfectly as a bright landscape falls

upon your eyes. All the landscape passes before your vision, you see everything clearly but softly. It does not burden you; it is not wearisome to the eyes. So live in this world, travel around, pass through the streets of life untouched, the witness-light seeing everything clearly but softly, not overburdened, not bothered by anything. If you can do this, you are the sage whose behests the powers of Nature obey. You are that sage.

Rise above desires, and they are fulfilled. They say, what about the Law of Karma? How is the Law of Karma to be reconciled with determinism or the powers of nature that are working through the whole world? In other words, how is determinism or fatalism to be reconciled with free-will?

A simple illustration will be given.

They say that desires within you are, as a matter of fact, not really spontaneous desires, but the desires within you are natural, and those desires are simply shadows of the coming events which

have to take place and come to pass in the regular course of nature ; these cast their shadows before in your mind and they appear as desires.

There is a story about a lady who went to a first class photographer to have her picture taken. The operator put his camera in good order, using a highly sensitized plate. When he examined the negative, he found on the lady's face indications of small-pox. He was astonished. What does this mean ? Her face is clean, but there are unmistakable signs of that dread disease. After repeated attempts to secure a picture of the lady without indications of small-pox on the face, he gave up in disgust, and asked the lady to call some other day when conditions were better, he would succeed in taking a good photograph of her. The lady went home and after a few hours she got small-pox. What was the cause ? She afterwards recalled having received a letter from her sister who was down with the small-pox, and she had wetted the

envelope with her lips and closed it with her fingers. When the lady opened the letter, she became infected with the disease, and in due time became ill. The camera detected it by the refined materials used by the photographer, although the naked eye was deceived and could not see the small-pox already at work in the skin.

Well, so are desires in fact the small-pox marks, seen in the camera, which have not made their appearance on the face. Desires are in fact a guarantee of their fulfilment. Desires are simply the index of the events which are sure to come to pass.

From one stand-point all these things that fall to our lot, are determined by our surroundings, by the circumstances and by the influences, from without. From another stand-point all desires within usually appear to us as belonging to free-will, they must find fulfilment. We say that we are free and our free-will is sure to have its way. Thus are free-will and determinism reconciled. The desires are in fact already fulfilled. But how and why this suffering ?

Why this price which we have to pay for their fulfilment? This also is necessary. This will be explained by an illustration.

(There was a man, writing a letter to a friend whom he was pining for and longing to see. He had been separated from his friend for a long time. The letter he was writing was a long, long letter, and he wrote page after page. So intent was he on his writing that he did not stop or look up for a second. About three quarters of an hour he spent on the letter, not raising his head during the whole time. When the letter was finished and signed, he raised his head, and lo! his beloved friend stood before him. He jumped to his feet, and going to his friend embraced him, expressing his love. Then he remonstrated, "Are you here?" The friend answered, "I have been here for more than half-an-hour." Then the man said: "If you have been here so long why did you not tell me?" The friend said, "You were too busy; I did not like to interfere with your work." So it is, so it is. ;

Your desires are like writing the letter. You are craving, willing and wishing, hungering, thirsting, worrying, all this is writing the letter and you go on writing. He whom you are addressing the letter, the objects that you are desiring, are according to the secret Law of Karma, already before you. But why do you not feel them, find them before you? Because you are desiring, you are writing the letter. That is the reason. The very moment you cease desiring, you give up writing the letter, you will find all the desired objects before you. This is why it becomes absolutely necessary to pay the price. }

There are hundreds of stories illustrating this subject in the Hindu scriptures. There is an Indian story about the prime minister of a king who underwent all the ascetic practices which are necessary to see the Goddess of Fortune in flesh and blood and before him. Well, he practised all those *mantrams*, incantations and charms. A million times he repeated sacred *mantrams* that were calculated to make him realise the

presence of Goddess Lakshmi. She did not appear. Three million times he underwent all the ascetic practices still the Goddess was not visible.

He lost all faith in these things and renounced everything in the world, took up *sannyasa* and became a monk. The very moment that he embraced *sannyasa* (monk life) and left the palace and retired into the forests, he found the Goddess before him. He cried, "Go away, Goddess, why are you here now? I want you no more. I am a monk. What has a monk to do with luxury, with riches, with wealth and worldly enjoyments? When I wanted you, you came not; now that I do not desire you, you come before me." The Goddess replied, you yourself stood in the way. So long as you were desiring, you were asserting duality, you were making a beggar of yourself and that kind of being can have nothing. The moment you rise above desires and spurn them, you are God, and to God belongs the glory." That is the secret.

Om.

THE SPIRITUAL POWER THAT WINS.

*Lecture delivered in the Golden Gate Hall,
February 5, 1903.*

Question—How can we learn to see ourselves as others see us?

Answer—If you learn to see yourself as others see you, it will do you no good. Others see us as that which we are not; they see us not as we really are. If people looked upon you as God, if they could see the Godhead within you, if they could see you as Divinity, then you would be truly understood. Relatives, brothers, father, mother, friends, all din into your ears that you are what you are not. Somebody calls you son, others brother, friend, enemy, etc.; all these limit you. One man calls you a good man, he limits you; another calls you a bad

man, he limits you ; another flatters you or puffs you up, he also limits you ; another degrades you, denounces you, that also places manacles upon you, limits and binds you. Happy is the man who stands up in opposition to each and all, and asserts his Divinity, his Godhead. The man who realizes his true Atman, his true Self, the man who can stand aright and assert his Divinity before the whole world and before all other worlds around him, and recognize his oneness with Divinity, is in a position to defy all these worlds. The very moment you are ready to stand up for your Divinity, that very moment the whole world is bound to regard you as God ; the whole universe must regard you as God.

Question—Please tell us the meaning of *Raja Yoga*.

Answer—*Raja Yoga* means the royal method or royal road to Concentration. That is the literal meaning. *Raja* means royal ; and *Yoga* means road.

Question—Give us the best method, or give us a method such as all may adopt

to spread the Vedantic Philosophy.

Answer—The very best method of spreading the Vedantic Philosophy is to live it, there is no other royal road.

People always want to get something material, something gross, something that they can lay their hands on. They want to lay their hands on or get hold of gross material matters, and are continually foiled, and yet they don't want to give up that materiality; they want something in the form of hard cash, they don't want to give up form and figure.

O dear brother, these so-called hard cash forms, these material facts are nothing but illusions of the senses, nothing else. He who relies on so-called facts and figures will never succeed. Relying upon forms and limitations will never bring success; that is not the secret of success. The secret of success is to rely on the subtle principle—Truth. Get hold of that, *realize that, feel that, live that*, and these names, these facts and forms and figures will seek you.

It was illustrated by two men who were being carried away by a mighty river. One of the men caught hold of a big log, and the other caught hold of a fine thread. The one who caught hold of the big log was drowned, while the one who caught hold of the fine thread was saved. Similarly, people who depend upon big supports, people who depend upon big names and property, will be foiled in the long run. Depend upon the fine thread of Truth, the fine thread of Reality. If you feel your Divinity, if you realize your Divinity, it matters not where you live, in the deep forests or in the crowded streets, that realizing of Truth will convert everything, will change the whole world.

Here is a table. Suppose you want to move it. If you exert a force at any corner, if you take hold of the table at any corner, or at any one of the sides, you can move the table, the table is gone. The whole world is like a great rigid body, and your body is like one

corner, or one point of this table. If you catch hold of this single point, if you lift it, if you elevate it, if you call it God, if you call it Divinity, if this single point be merged, as it were, in Divinity, if this single point be raised with this force, the whole world will be drawn, the whole world will be moved, because the whole world is like a rigid, solid body as the table. Give your personality a lift and you lift the whole world. It is a great blunder, a grand mistake to believe in organizations or big bodies, in great Churches and Missions. It is a grand blunder, it brings nothing but failure, and it will be seen by the world sooner or later. Similarly, people who depend upon one body only, and not upon organizations and societies, they are the people who change the whole world. People who belong to associations and societies, raise dollars, build houses, buy clothing, but such conquest is not spiritual growth.

Jackals in the woods always form great congregations, large associations. They

always meet in large numbers, they stand and sit together and also howl together in grand assemblies are they and lots of noise they make. Similarly, sheep depend upon their flocks, they congregate and form associations ; but are jackals or shepherds able to stand up and face the enemy? No, no. Did you ever hear of lions living in numbers, did you ever learn of lions travelling in numbers, did you even hear of their forming associations or congregations ?

Eagles are the kings of the forest. Do they form associations ? O no. It is the tiny, the small birds that fly together. Eagles and lions live alone, but an eagle can put to flight all your congregations of small birds.

Elephants form congregations. They travel in large numbers, it is because of their sociable nature ; they are gregarious animals, huge animals in size, but a single lion comes along and repulses and scatters a whole congregation of elephants. Depend not on associations or congregations,

is the business of each and all to be strong within himself. Similarly, the best way to spread Vedanta is to live Vedanta, whether it be in the midst of others or alone. *Live it, the air is bound to take it up ; the sun, the moon, the stars, the skies, all are bound to take it up and it must spread.*

Did Christ form a congregation? No, no. The poor fellow lived alone. Did Shankaracharya form a congregation? No, the poor fellow lived alone. Each fellow must live alone, must stand alone, each one must feel and realize the Divinity within. The very moment you feel it, the very moment you realize and live it, that very moment it will gush forth out of you like the light going out of the sun.

Remember, mind ye, all these attempts to bring about reform, all these attempts to reform mankind, which are based upon or which depend upon money or outside help, or which seek something from others, all these attempts which beg, all result in failure. This is the law. Depend only

upon the Supreme, Infinite, Reality within, and when aid from outside seeks you, all right, you may condescend to accept it. It should be a condescension on your part, if they are willing to become recruits, willing to become disciples. Depend upon it, the very moment you depend upon them, that very moment they will leave you, they will forsake you, this is the law. Never depend upon outside aid, depend only on yourself, upon the spirit within, that is necessary, nothing else. These big forms, taken up by people, all these long-tailed titles, all are failures ; they miss the mark ; they do not release any body, they do not free any body, they do not make any body independent, they bring about suffering and trouble.

Take a carcass. We can vivify it by electricity, we can make it move its lips, we can make it lift its arms, we can make it bend this way and that way, but O ! that is not life. Similarly, all the aid which comes from without, all the power that I gain from riches, from wealth, from clothes, all the flattery that is bestowed upon

one by the newspapers, all the praise which I gain from the Press, all the attention I gain from disciples and devotees, all this aid is simply the aid of electricity to make the carcass move ; it brings no life, it removes no suffering, it makes one not free and independent. Life comes not at the beat of trumpets, life grows from the seed, from *within* and not from *without*. Here is a living seed, the small embryo ; life is there, it will grow from within, it will take a little time, but it will be real life and no sham.

We can produce instantaneous effects and most astonishing results through electricity by making a carcass move, by making a carcass lift up its head, or lift up its hand etc., but life is not there. Life is what we want. Similarly, Rama says, let the seeds be sown, let the truth be dinned and instilled into your ears, the seed once sown we need not bother much about it. Similarly, to spread Vedanta; to preach Vedanta, you must realize the Truth yourself, the seeds will be sown ; never mind about its further growth ; it will continue to grow without

your bothering about it.

There was once a sage who had a very devoted follower, a very devoted disciple, who used to visit him every day. It happened once that the sage went away for a time, and when he returned to that place, his former devoted disciple never visited him. Other people came and remarked the continued absence of the disciple, and lodged a complaint against the former disciple who used to keep company with the sage. The sage smiled and said, "Why find fault, why utter any complaint against him ; what need is there of his coming to me ; why should he attach himself to this body ? I am not this personality, I am not this body. If he regard me as this body, if he regard me as this personality, he himself will be crucified. Let him alone see this Real Self, *that* I am, this Truth, this Divinity, Supreme Power that I am. Let him be faithful to my teachings, and he will be free, he will be blissful." Again the sage said, "When a mare has once conceived, she need not again visit the horse ; the seed

is sown and in due time she will bring forth a colt." Similarly he said, "Seeds are being sown and I bother not about results, the seed will produce results."

Similarly it is nothing to Rama whether you continue holding meetings or not, it is nothing to Rama whether you remember the name of Rama or crush it under your feet, it is nothing to Rama whether you flatter or curse, or denounce this body, all the time the seed is being sown, let it produce results. Again why should we bother about the world or whatever there is in it? *The moment we stand up as reformers of the world, we become deformers of the world.* Physician, heal thyself.

According to Vedanta, the whole world is nothing else but God, the whole world is Perfect, the whole world is Divinity, is my own Self, the whole world is *one*. If that is the case, if I take up a method of reform, if I see that you are down-trodden, if I see that you are miserable and wretched through petty de-

sires, that very moment I am deforming you, because I look upon you as something different from myself. So Vedanta says, "O reformers, who take up this role, you look upon the world as sinners, you look upon the world as deformed and abuse them." Why should the world be so poor as to ask help of you? Christ came and did all he could to raise, to enlighten the people, but the world was not reformed. Krishna came and did what he could. Buddha came, all the many philosophers came, but there is still the same pain, suffering and trouble, the world we find the same. Are people any happier to-day? Have your railway cars, your telegraphs, your telephones, your great ships, all your great scientific productions made people happier? It is just like a fraction whose numerator and denominator have both been increased; the fraction seems different, it seems to be increased, but it is in reality the same fraction increased proportionately. If your income or possessions have increased, your desires have also increased.

It is like the tail of a dog; if you hold it out straight, it is straight; but the moment you let it go, it curls up as it was before. So those people who stand up or start with a desire of reforming, those who make noise in this way in the universe, are self-deluded. Young men, remember, you make a great mistake by starting something in the world. Throw not your centre of gravity outside yourself. *Feel, feel* your real Godhead, and the moment you are filled with Divinity, that very moment spontaneously, permanently, will flow life, energy, and power. That is the way to spread the Truth.

Archimedes used to say, "I can move the world if I can get a fixed point," but the poor fellow never found the fixed point. The fixed point is *within* you; get hold of it, feel it, feel it, realize it, realize that you are Divinity, that you are the Lord of lords, the Arbiter of all justice, the source of all beauty, all force, all power, realize that you are the King of the whole world: you are that, and

this realization of your true self, will of itself conquer the whole world, will give the world life, will set it agoing.

The sun does all his work according to or on the principles of Vedanta. He is the origin, the source of life and energy of the whole world. The sun is a Vedantin and acts upon the advice given to you by Rama. The sun does that. He gives all life, all energy to the world, but he does it impersonally. There is no egoism in him, there is no selfish nature in him, no little self-aggrandisement in him: he fills himself with energy, he is all force, all energy, all light and activity. So when you get up and the sun comes, does he make any special announcement of his coming, does he write a book or a pamphlet about it, does he make any noise about it? O no, but you see all this earth, this world of yours is vivified, this earth of yours is brought into life; O how slowly, how gradually, how slowly but surely. Nature wakes up; rivers wake up; you know at night they are frozen, but the sun comes up, warms them, gives them life,

and they flow. Roses and flowers on the banks of the lakes and streams are blown up by the warm, loving rays of the sun.

Again, the lotuses of the eyes of men are blown up, or in other words men also wake up and are filled with life and activity; the air is set in motion, the air is full of life and action, because the sun has life and action, and through him flow light and activity to the whole world. He thinks not of taking any credit to himself for vivifying the world, for waking you up, for making the birds sing, for making the flowers bloom. Everything comes to pass through him, because he depends upon himself, because he lives that life within him. This is the principle—Live that life within you, live that Atman within you, feel that you are the Light of lights, the Lord of lords, the Arbiter of all justice, vigour and beauty, and that all existence is due to you; feel that, feel that! Try these spiritual experiments, and then see!

What do they do to keep a little son, a little child happy, cheerful? All these

silly mothers and silly fathers, all become disciples of the child. The child's lessons are learned by each and all. How are they disciples? They begin to talk like children, they begin to dance like children, they begin to make faces with the child; the child begins to ride their shoulders; this little tyrant! The child lives his innocence, the child is free, he is not afraid of anybody. Those pouting, little lips are more imperative, more impressive, more persuasive, than any of your Demosthenes or Burkes. His will must be done. This little tyrant whose physique is so frail, whose hands and limbs are so tiny, has faith in himself, his will must be done. He is strong in his weakness. Filled with faith in himself he does not compromise himself. Parents often sell property, everything is sacrificed for the good of the child, of that little tyrant, and woe to the man who does not obey his commands! The secret power in the child is Vedanta. To him the world is no world, to him this prudence is nothing, to him there is nothing but happiness supreme, and all power; all power is within the inno-

cent sweet little child. This is the secret of success of the child. }

Similarly, live Vedanta, feel, realize that you are the Lord Almighty, the Ruler of the universe, the Lord of lords, the God of gods, the Governor and Controller of all the bodies in the world ; feel, feel that “ *I am the Reality* ” and feel it, live it, and you will get disciples, disciples enough. Children without advertising, without currying favour with any great man, without soliciting favours from the Press, get disciples ; any one who looks at a child is a disciple. Is it not a fact ?

Live Vedanta and you will get people enough to listen to you. When the moon rises, there is no lack of people who come forth to enjoy its beauty. In East India, on new moon day, all come out of the houses and look at the moon, and worship the Divinity within. That is called *dhwitiya* which means “ Happy Day.” On that day the people eat good food, and visit relatives and friends, and make merry.

Let the moon rise in your hearts and do

not bother about the *modus operandi*, the ways and means will seek you, *they must seek you*. When a rose blooms, there is no scarcity of bees. Where there is honey, ants must seek it.

Similarly, care only to produce honey within your hearts, bring forth the full grown roses of knowledge within you, then all will come, you will need nothing, you will want nothing. If there is anything you want, it is Divinity, realization within. When you fall back, everything will leave you. When you have a firm hold of the Divinity within, when you have learnt that, when you live it, then the whole world is like a dog, it wants to lick your feet. Do not hunt after it, the secret of all power is *within* you and nowhere else.

There are the Shasta Springs here in California. It is said the water there is very fine. Every body wants to go there. Shasta Springs ought not to be anxious about visitors, they ought not to have to issue any proclamations, they need not send any advertisements to people. People must and will seek them out.

Similarly, the moment the pure, fresh springs of the Knowledge of Life and Purity and Love gush forth from your heart, that very moment you are possessed of those Shasta Springs, as it were; visitors and people will seek you out. This is the unalterable, immutable law. *The one thing needful* is to get those springs within you, it matters not whether you remain in one place or go about from place to place. If you remain in one place, people will come to you; if you travel from place to place, people will seek you, when there is real Truth and Spirituality. Nothing is dependent on outside behaviour, the whole effort in getting those springs there consists in letting Divinity flow fresh and free within you.

It is said of Kant that he did not know when he was born, but people know of him all over the world. The secret of success does not lie in keeping in one place. Get spiritual force *within* you, and you can recline on a sofa, and woe unto the world when it does not come to receive Truth from you.

When a magistrate comes and takes his

seat in the court, all the plaintiffs, lawyers, all the defendants and witnesses come of their own accord ; the magistrate need not trouble about sending for them, he need not bother about arranging the chairs in the court-room, he need not bother about the arranging of the tapestry of the court-room, he need not bother about sending invitations to defendants, plaintiffs, or witnesses ; all things will be looked after by others.

Rama says, get hold of this kingdom of Heaven, get hold of this Divine Majesty within you. O Supreme Divinity ! O Divine Majesty ! O man ! walk in your dignity a king that you are, walk in your Divine Majesty, pass on in your Divinity, God that you are. Bother not about your business affairs, about your dress, about your railway passage, about your property, about your house, bother not about all these things, that is the business of the outside world, that is the business of the powers that be. Come up, realize your Divinity, your Godhead, realize yourself to be the Sun of suns, the moon, the

stars, and angels will administer to your needs, they must. This is the Law. This is the Truth, and Vedanta preaches this, as the secret of success. The moment you are in Divinity, the moment you realize your true Self, the moment you feel your true Self, that moment will your power be great, that very moment will the world seek you, that very moment will the world solicit your favour.

Look here, it is the great mistake of the world for people to think that success can be achieved by rules and artificial laws, that success depends upon the dollars almighty, upon aids, help, money, relatives, servants, friends. O, this is how they work their ruin. Attempts in this direction are the same as the attempts to make the nightingale sing artificially.

Take the dove. Let it perch on the top of the loftiest cypress tree on the Himalayas, the dove will be inspired of itself, and sweet sounds will come forth. The nightingale on those delectable heights of the Himalayas, perched on the roses,

sends forth its delicious melody ; full shrill notes come forth. Similarly, Rama says when you get perched on those delectable mountains of Realization, when you are settled, when you are firmly rooted in your Divinity, then through your Divinity your actions, your sublime life, your pure conduct, your noble deeds must sprout forth, must of themselves ooze forth, gush out, sprout forth, that is the way.

Reformers want to bring out great men, grand men, by laying down laws and rules, and they want to dictate to them, and make themselves the examiners of other people. It is unnatural, it will not do.

People say, O, but we want practice. Rama says, "Brother, where is practice to come from?" Look here, this practice by outside acts is like the artificial singing of the nightingale. The sweet songs of the nightingale we could not bring out by taking hold of the throat of the nightingale, and saying, "Come down to me, nightingale, and sing." The moment

the nightingale or dove is free, that moment the nightingale sings and the dove coos. So the moment you are in your centre, the moment you are in Divinity, the moment you are rooted in Godhead, the moment you reach those heights of Realization; through your noble practices, heroic deeds will gush forth in the same way as does the cooing of the dove, and the sweet songs of the nightingale when seated in the right place; this is the right way.

Here is, suppose, a piece of iron, and we want this small piece of iron to become a magnet and draw other pieces of iron to it. How can we do that? By magnetizing that small piece of iron. This is the real way, that this small piece of iron may be made to attract other small pieces of iron and hold them. Now this small piece of iron cannot hold another small piece of iron to itself, but in order to do that we must convert the first small piece of iron into a magnet. Now, we suppose here in a magnet. Let us attach this first piece to the magnet, and the first

piece of iron becomes a magnet also, and can attract and hold the second piece of iron. Now this first piece of iron has been converted into a magnet, but detach this first piece of iron from the true magnet and its power is gone, it cannot hold the second piece of iron. Remember while the first piece of iron is attached to or connected with the true magnet, it is also a magnet, it is possessed of all the properties of a magnet and can hold any pieces of iron to itself. The very moment we break the connection of this first piece of iron with the original magnet, its power is gone, it is unable to hold the other piece of iron.

Similarly, here is one body. Suppose we call it Christ. He was a very good, pure man. What is he? During the first thirty years of his life, he was like this small piece of iron, nobody knew him: he was the son of a carpenter, he was a very poor boy, the child of an unknown mother, he was looked down upon. Now, this piece of iron got itself connected with the true Self, the Spirit, that is the magnet, the source of attraction,

the centre of all life and power ; he got connected with Divinity, with Truth, with Realization, Power, and what became of him ; that piece of iron was also magnetized, he became a magnet, and people were attracted to him : disciples and many people were drawn to him, they naturally began to bow down before him. There came a time towards the end of his life when the very moment the body of Christ, called the piece of iron, was detached from the magnet, what happened to the spirit ? All the pieces of iron which were attached to it fell off ; all his disciples left him ; the same people of Jerusalem who loved and worshipped him before, all those who had received him royally before, those who had decorated the city in his honour, all left him ; his power was gone, just as the power of the magnet being taken away from the piece of iron, its power is gone, it is no longer possessed of the properties of a magnet. When his disciples left him, when those eleven left him, so much did the people turn from him that they wanted to wreak vengeance upon him, that they wanted to

crucify him, and that was the time when Christ said, "O Father, why hast Thou forsaken me." This shows that the connection was broken. See what the life of Christ teaches you. It teaches you that all the power, the virtue of Christ, lay in his connection with or attachment to the true Spirit or Magnet. When the solid body of Christ was attached to the true Spirit or Magnet, the body of Christ was a magnet also; but when the body of Christ was detached from the true Spirit or magnet, then his power was gone, his disciples and followers left him. Now Christ regained this union with the Spirit before his death. You know Christ did not die when he was crucified. This is a fact which may be proved. He was in a state called *samadhi*, a state where all life functions stop, where the pulse beats not, where the blood apparently leaves the veins, where all signs of life are no more, when the body is as it were crucified. Christ threw himself into that state for three days and like a *yogi* came to life again, and made his escape and came back to live in Kashmir.

Rama had been there and had found many signs of Christ having lived there. Upto that time there was no Christian sect in Kashmir, there are many places called by his name, places where Christians never came, cities called by the same names as many of the cities of Jerusalem through which Christ passed. There is standing a grave there of 2000 years. It is held very sacred and called the grave of Esah which is the name of Christ in Hindustani language, and Esah means prince ; so there are many reasons to prove that he came to India, the same India where he learned his teachings.

Again, the people in India have a kind of magic ointment which is called the Christ ointment, and the story, which the people who prepare this ointment tell, is that this ointment Christ used to heal his wounds with after he came to life ; and that ointment really heals all sorts of wounds miraculously.

There is plenty of evidence to show that he went back there ; but Rama will not detail it here. Rama is telling you that when Christ got his body attached to the

Magnet, to the Divinity, the whole world was drawn to him. How was that connection severed? There were several causes, outside influences, mixing too much with the people, remaining away too long from these spiritual heights; by these things we fall away from that power. You know Christ had to leave the multitude and retire to the mountains; and to one of his disciples he said, "I feel the power has been taken away from me, who has touched me?" This is how living too long with people, living below those heights of spirituality too long, this connection was severed. It is quite human, quite natural. Even the faults of Christ do you good, the life of everybody does us good if we read it aright; the right reading of any body's life can do you as much good as that of the life of Christ. Rama says the moment you sever yourself from the Spirit, that moment you are nothing. Keep yourself within Divinity, keep yourself one with Divinity, descend not from those heights, realise the Truth, and you are the magnet just as the piece of iron is the magnet. Your body becomes alive,

just as in the case of the small child, his flesh is alive, all his tears, his liquid grief so to speak, is real.

Similarly if you are one with Divinity, you are sacred, you are a piece of iron magnetized, and you become a magnet by remaining in touch with the magnet. This leads us on to another aspect of the same question. We have pointed out the real source, the real cause, the real secret of power, but people mistake it to be something else. Just as in the child the real power comes from the realizing of the true Atman, the true Self, but people attach all importance to his body, and instead of developing this true source of power in the life of the child, people make the life of the child down-trodden.

Read the life of Christ and just as Christ did, do yourself ; depend not upon the body of Christ, but depend on the Spirit of Christ, upon the Spirit within you. That is the true way to become Christ.

Vedanta is not confined to India ; it is for the Christians as well as for the Hindus. In the light of Vedanta, how is the saving of

man in the name of Christ effected, how is this problem solved? This may be illustrated by a story. There was once a mother, not a good sensible mother, who made her child believe that the room adjoining the parlour was haunted by a ghost, terrible monster, something hideous. The child became, very much terrified and was afraid to step into that room. One evening the father returned from his office and asked the boy to go into the adjoining room and bring him something that he wanted at that time. The child was afraid, he did not dare to enter the dark room, and he ran to his father and said, "O papa, I won't go into that room, for there is a terrible big monster, a ghost and I am afraid." The father did not like it and said, "No, no, dear boy, there is no ghost, no monster there; there is nothing to hurt you in that room, so please go and bring me what I ask"; but the child would not budge. The father was very wise and so he thought of a remedy, a cure for this disease, this superstition which the child had contracted.

The father called the servant to him and whispered something into his ears. The servant left the room where the father was, and by a back door entered the adjoining room, the supposed haunted room. He took one of the pillows, and over one corner of it he placed a black cloth and projected one of the corners of the pillow, which was covered with the black cloth, through a hole in one of the windows of the room; he stuffed it out, and fixed it so that it looked hideous. The attention of the child was drawn to that and the child looked and saw something strange and terrible-looking. The father said, "That looks like an ear," (pointing to one corner of the pillow which was sticking out) and the imagination of the child which was very active, at once made out that it was the ear of the supposed ghost, and cried, "O papa, that is the ear of the monster, did I not tell you that this house is haunted, now we know it is true." The father said, "Dear boy, you are right, but be brave and strong; get hold of this

stick and we will destroy the ghost." You know, boys are very heroic, they can dare anything, they have great courage, and so getting his father's beautiful cane, the boy struck a hard blow, a noise was heard and there was heard a tiny cry, and the servant in the dark room then drew the supposed ear of the monster back into the room. That pleased the boy and with courage he cried that he was getting the better of the monster. The father cheered him up, puffed him up, praised him and said, "O my dear boy, you are so brave, you are a hero." But while talking to the child there appeared the two ears of the monster in the crack or opening between the doors of the room. The child was urged on, and he ran toward the monster and dealt blow after blow upon the head of the supposed monster. He beat it and beat it repeatedly, and cries were heard from within and the father said, "Hear, child, the monster is crying in anguish, you have conquered, you have conquered." The child went on beating the supposed

monster, and the father pulled out that pillow. The father cried, "O brave boy, you have beaten the monster into a pillow, you have converted him into a pillow." The child was satisfied that this was a fact; the monster, the ghost, the superstition was gone, and the child became brave, and jumped and danced with joy and went about singing and then he went into the room and brought what the father wanted; but would any sane father advise a similar remedy for grown up boys? O no. That remedy is very good for small boys, but not for others. For that small child this method did some good, it served its purpose, but grown up children need no such remedy as that. In every small child we can drive out any haunting fancies or dreams, if there be time enough to devote to them. Now just mark. Vedanta says, as in this case of the haunted room, the real ghost was not driven out by the beating of the pillow by the child; the real cause of the driving out of the monster was not the beating of the pillow, it was the evolution of the faith in the

child that there was no ghost in the room. The child was made to believe there was no ghost, and there was no ghost ; the ghost had come into the room through the imagination of the child. The ghost was in reality never there, it was this false imagination which put the ghost in the room, and this false imagination it was that must be cured. Grown up people's imagination can be cured differently. People believe first that we are lost, that we are naturally sinners, that we are on the brink of a dreadful hell which awaits us, that there is a whole lot of sins weighing us down ; through the crime of Adam came our sinful nature, that by nature we are sinful, worldly, that we are poor, crawling, weak creatures ! (You will please excuse Rama for speaking plainly.) One part of the Bible makes people believe in their sinful nature. The Old Testament drove into the souls of the poor Christians in this world, it drove into the lighted rooms of your hearts, it drove into the minds, the cellar of your immutable Self, the ghost of the fall, the sinful nature, the ghost of the menial, down-trodden, poor self.)

These ideas were forced into the hearts of the people, the idea that they are nothing in the world, but poor creatures, poor worms, and nothing else, verily nothing else, poor, weak creatures at the mercy of wind and storm, powerless in this world. First was the ghost of superstition driven into the souls of the world. Then came the New Testament. Rama speaks not from a biased stand-point. In the New Testament the father strove to undo the silly superstition, worked into the people by the mother, the Old Testament. In the New Testament the father, St. Paul, came and did his best to drive out this ghost from the hearts of the people, and tried his best to rid them of this ghost, and to free themselves. What plan did he adopt ? Rama says, St. Paul did not do that, but Divinity through the body of St. Paul did that, and told the people how it was to be done. It was told that these sins, this gross sinful nature, this grovelling in the mind, this groping in the dark, this sin, this ghost of a sin and perdition may be driven out by a certain process, regarded by him as baptism ; by

becoming Christians, by joining the church, by attending services, by asking grace over roasted pigs, by feeding and supporting high priests, by putting on the livery of Christ, by doing all these things you are saved and your name is written in the book of life. Do this process, the beating of the pillow as it were, perform these ceremonies, do these works, take the name of Christ, sing in the Church, hold services, pay priests, feed them fat and by that method you are saved. Rama says, if people having performed those services, acquire a living faith, if they acquire a living conviction that they are saved, then they are really saved. Rama says if the really true Christian after performing these services in the name of the Church, believes himself to be saved, he must be saved, just as the child performed the service of beating the monster into a pillow, the room was no longer haunted, the monster, the ghost was no longer there.

Similarly, if you are Christians and get firm conviction that you are saved, as a matter of fact you are saved. Rama does

not agree with the free thinkers and agnostics who call the Christians' living faith lost or gone; he does not agree with these people in renouncing the Christian faith. If your faith gives you courage of mind, and makes you firm in the belief that you are saved, then you are saved; but at the same time Rama says, the world is no longer the child, the world is in the state of a grown up boy. This kind of dogma has saved millions and millions of people up to this time, but it is now high time to drive the ghost out of your rooms, by trying to realize that your nature is not sinful, that your room is not haunted by any ghost, by realizing that you are no wretched crawling worm, by realizing that your soul is not down-trodden, is not low. Realize with Vedanta that you have always been pure, that you have always been immaculate, have always been the All-in-all, realize that you are the Holy of holies, the Lord of lords, the God Supreme. *Think that, feel that, realize that, live that.* What is the use of touching your nose by stretching the arm round the back of the head when you can

touch the nose from the front of the face? There is no use believing in salvation by performing services.

Vedanta says if you bring your faith to believe that you have always been saved, you are the saviour of the universe. If you believe that you never were the body, that you never were in thralldom, if you be as grown up boys and not as silly children, if you realize with Vedanta that you are always saved, if you realize with Vedanta that you are the saving energy, then you are the Saviour of the whole world. Waste not your energies in superfluous, meaningless, and extravagant ceremonies. Waste not your energies in the puerile ceremonies of beating the pillow in order to save yourselves. Be no longer children. Realize yourselves to be saved, and saved you are. Thus the saving element in all Christianity is Vedanta. Vedanta is the finer process. If after all the ceremonies are over, you become firm in the conviction of "I am saved," and nothing else, just remember it is Vedanta, permeating and pervading your Christianity which saves

you. Attach not undue importance to outside names and forms and ceremonies.

In the Crusades during which so much blood was shed, war and struggle were brought on by the Christians in Judea. In one of the skirmishes, the Christians were beaten and repulsed. One of the fanatics in the Christian armies, who wanted to win fame for himself, gave out that he had a vision in which an angel had revealed himself and told him about a certain lance which had once touched the body of Christ, and which was buried under his feet, and by finding this lance, the Christians would be led to victory. The people took up the story and passed it on until it spread to the entire army, and all the people without giving any thought as to the truthfulness or falsity of the story, began to dig and dig, but could not find the lance; they dug from early morn till late at night, but still no lance was found. They became very much discouraged and were about to give up the search when all of a sudden the same fellow began to cry out at the top of his voice that he had

found the spot. All went with him to the place where he said the lance was to be found, and they found the lance. It was old and rotten, it was eaten up by ants and worms, and he said, "here is a lance, corroded by the earth, a lance which must have touched the body of Christ"; and he held it up where everybody might see it. The Christians jumped around it with joy, their happiness knew no bounds. Being inspired with the finding of the lance covered with earth, being filled with energy and strength, all attacked the enemies again and came out victorious. Afterwards when the Christians came back to Europe, all believed that it was the virtue of the lance which had brought them victory, but after a while this same man who had told the first story fell sick, and was at the point of death. He confessed to the priest who came to bless him and told him that the lance story was a fraud. He said the lance in reality belonged to his great-grandfather, who also was in the army. The lance had been wrapped in rags and kept in the house since

his great-grandfather's death. It had been used not only by his great-grandfather but had been handed down to him from his ancestors. Now when the Christians were going to Jerusalem, he said he took this lance with him, wrapped up as it was, but on the field he found it worthless, and when fleeing, the idea came that he might as well be popular, he might as well win a name for himself. So he gave out the story about the lance, and when the people were digging on the opposite side from him, he took the lance and threw it into the ditch, and when they came there and began to dig, they found it. Historians played the eaves-dropper divined the secret and made it out that no virtue belonged to the lance, but the virtue lay in the enthusiasm and perfect faith of the people. They gave out that the victory was not due to the lance, but to the power *within* the people; the people, they said, manufactured spiritual force within them, and that Living Faith of the people brought victory, and not the lance. Similarly, Vedanta says,

“O Christians, O Mohammadans, O Vaishnavas, O ye different sects of the whole world, if you think you are being saved through the name of Christ or Buddha or Krishna or any other saint, remember, the real virtue does not lie in the Christ, or the Buddha, or the Krishna, or any body; the real virtue lies in your own Self.” Distinguish between creed and faith. The story of the lance was the creed of the people and the living power, the enthusiasm manifested was what might be called the faith of the people. It is Living Faith which saves and not creed.

Vedanta says, if it is this Living Faith, this living power, which was the cause of the Christians being victorious, why not take it up and apply that Living Faith to your own beloved Atman, your own true Self? Why not apply it to the Atman, the true Self within? Why apply living or dead faith in Christ, Buddha, or Krishna and others? Why not apply it to the Atman within, to the God within? What an easy process, what a natural application of the Living Faith!

This question is put to Rama most frequently. If such is Vedanta, if this is the substance of Vedanta and if Vedanta, had its origin in India, why is India so down-trodden? The reason of India's downfall is that the people do not live Vedanta. Americans live Vedanta more than the people of India do, and they are prosperous. The world has no right to attribute the downfall of India to Vedanta. Rama will prove that by telling a beautiful story. In a village in East India, a boy became quite a scholar. He had studied in the university, and while living in the university town he got some of the European ways. You know in India the people are very conservative, and it is of very recent date that English ways and customs have been introduced.

Rama knows many people who have attended English universities, but who never wear English clothes, never speak the English language. The parents would not tolerate such insolence before them. Well, this student purchased a clock in the university town, and during the three

months' vacation he lived where his grandmamma was, and he felt the need of this clock, and so he took it with him to his grandmother's house. Now the grandmamma was naturally averse to this intrusion in the house. The young man brought no English clothing with him, but he felt that this clock was indispensable for him in his study. He dared not bring any English chairs or tables, for they were regarded as awful, but he brought the clock at all hazards. The whole family was against it and especially the grandmamma. She could not bear this intrusion, it was something terrible. "O," said she, "It is all the time giving forth tick, tick, such an odious sound; break it up, destroy it, throw it out, it is a bad omen, it will engender something awful, it will be the cause of some disaster." She would not be reconciled. The young man did his best to explain, but she would not be pleased. The boy kept the clock in his study despite his grandmamma's remonstrances. It happened that thieves broke into the house

and some jewellery and money were stolen, and the grandmamma got additional evidence in her favour, and exclaimed, "Did I not tell you that this clock would bring disaster? Thieves came and stole our jewellery and money, but the clock is not stolen. They knew if they took the clock they would be ruined. O, why do you keep this dreadful thing in the house?" The boy was very headstrong, and all her ravings were of no avail. The boy kept the clock in his study, and not long after, the father of the boy died, and then the grandmamma became fearful. She cried, "O audacious boy, throw away this terrible omen from the house. How can you dare to keep it longer?" The boy still kept the clock; and again after a short time the mother of the boy died, and then the grandmamma could not tolerate the clock in the house any longer. Like so many other people, she thought the clock to contain a worm, for they had never seen anything run by machinery. So she thought there must be a worm in the clock to

make it move, she could not conceive of its ticking and running of itself. She thought the clock to be the cause of all the troubles in the family; so she caught hold of the clock and took it into her private parlour and put a stone under it, and by the aid of another stone she broke the clock into pieces, she wreaked vengeance on the clock. Now, mark please! You may laugh at the state of the grandmamas in India, but you are playing the part of these grandmamas in other respects. People put this and that together and they jump at conclusions and say that one thing is the cause of the other. Europeans are especially prejudiced and jump at the conclusion that Vedanta is the cause of all the downfall of India. In the same manner do they jump at conclusions in their arguments in other matters in this world.

The rise of Europe and America is not due to Christ's personality. The right cause is Vedanta practised unconsciously. The downfall of India is due to Vedanta being absent in practice.

Just here let Rama say a few words as to the part the 'mother plays in raising the whole world. All the great heroes of the world were sons of great and noble mothers.

It is the mothers who can raise the whole world ; it is the mothers who can make the country rise or fall ; it is the mothers who can make the tide of nature ebb and flow. It is always the great heroes who are the sons of great mothers. If these truths are instilled into the child in its infancy, if the realization of the true Self is instilled into the child in its infancy, it may grow to be a Krishna or a Christ.

Mothers may spoil the nature of their children, or raise and elevate it. This is the mothers' part. You have heard of the Spartan mother having said to her son who was about to go to the battlefield, " Come either with the sword or upon the sword, come not without it. Come to me either alive or dead, but never come defeated."

There was a queen in India, who shut the gates of the city against her husband when he returned defeated. She sent this

word to him, "Go away, you traitor, you are not my husband, you have allowed yourself to be defeated. I know you no longer, go away, you are not my husband."

Here is the story of an Indian queen who took a vow of seeing that all her children were perfect. She took the vow of making all her children free from transmigration. The one goal and object of the mothers of India is to make their children free from transmigration. A man of realization is a free soul and is never born again. She also took the vow of making all her territories filled with men of realization, with God-men.

She also wanted to make all her subjects God-men. This was one vow by one mother, and she succeeded. Her sons were God-men, they were Krishnas, Buddhas, philosophical men, men of renunciation and they ruled the whole community; all her subjects were made free. One woman did that; and what was her process? She used to sing to her children while very young, she used to sing to her children while she nursed them at her bosom, she used to instil into them with her

milk, the milk of Divine Wisdom. The milk of Vedanta she drilled into them while she rocked the cradle, while she sang her lullaby to them.

1

Sleep, baby, sleep.

No sobs, no cries, ne'er weep.
Rest undisturbed, all fears fling,
To praise Thee all the angels sing.
Arbiter of riches, beauty, and gifts,
Thy innocent Atma governs and lifts.

Sleep, baby, sleep.

2

Soft roses, silvery dew-drops sweet,
Honey, fragrance, zephyrs, genial heat,
Melodious warbling, notes so dear,
And all that pleases eye or ear,
Comes from Thy heavenly, blissful home :
Pure, pure Thou art, untainted Om.

Sleep, baby, sleep etc.

3

No foes, no fear, no danger, none,
Can touch Thee, O Eternal One !

Sweet, lovely, tender, gentle, calm,
 Of sleep Thy Atman doth embalm.
 Thyself doth raise the spangled dome
 Of starry heavens, O darling Om !

Sleep, baby, sleep etc.

4

The sun and moon Thy playing balls,
 The rainbow arch bedecks Thy halls,
 The milky ways for Thee to walk,
 The clouds, when meet, of Thee they talk ;
 The spheres, Thy dolls, sing, dance and roam,
 They praise Thee Om, Om Tat Sat Om !

Sleep, baby, sleep etc.

5

In lilies and violets, lakes and brooks,
 How sweet Thy sleeping beauty looks.
 Let time and space, the blankets warm,
 Roll off Thy face by sleeping arm.
 Look half askance as baby lies,
 Dear naughty boy with laughing eyes !

Sleep, baby, sleep etc.

6

The shrill, sharp echoes of cuckoos
 Are whistles, rattles, Thou doth choose.
 The sparrows, winds, and all the stars
 Are beautiful toys and baby's cars.
 The world is but Thy playful dream,
 It is in Thee, tho' outside seem.

Sleep, baby, sleep etc.

7

O wakeful home of rest and sleep !
 O active source of wisdom deep !
 O peaceful spring of life and action !
 O lovely cause of strife and faction !
 To limiting darkness bid adieu.
 Adieu ! adieu ! adieu ! adieu !

Sleep, baby, sleep etc.

8

The beauteous objects, charming things,
 Are flattering sounds of beating wings,
 Of Thee, O Eagle blessed King,
 Or fleeting shadows of Thy wing.

Bewitching beauty half reveals,
 And as a veil it half conceals
 The wearer of this veil, Sweet Om,
 The real Self, Om Tat Sat Om.

Sleep, baby, sleep etc.

This gives a kind of idea of the lullaby which the queen sang to seven of her sons. When the sons left home, they went abroad, filled with Divinity. Through them was Vedanta spread. The eighth child was not trained exactly that way, because the father did not wish this child to leave the throne; he was not wanted to become a perfectly free man. So, to this child, the mother did not sing this lullaby, but she had to carry out her vow in some way, that the child should not suffer sorrow or be pained in this life. As the eighth child was not to leave the royal throne, it was not brought up the same way as the other seven. The eighth son was placed in the care of a nurse, but when the mother was about to die, this son was brought before her, and she

gave him this lullaby, which was written on paper and wrapped in some rich, costly material and covered with jewels; she encircled it around his arm, and asked him to keep the amulet most sacred, she asked him to read the paper contained within, she asked him to think it, feel it, and it would make him free, it would take away all sorrow; she told him the amulet was not to be opened except in case of emergency. The mother died and the father died, and the boy became king and ruled for many years.

One day elder brothers of the boy came to the capital of their father, and sent a message to the boy Alerk by name, and menaced him to leave the throne, because they were the elder brothers, and they were the rightful heirs to the throne, and he ought to leave the throne in favour of the eldest brother. When this Alerk was threatened by the authority of the elder brothers, when he was threatened by the precedence of his eldest brother, he trembled with fear, he was terrified

and knew not what to do; he wept at the fear of losing all his grandeur and glory. On returning to his bed at night he noticed this amulet around his arm, and the last words of his mother flashed through his mind, and he opened it and read the paper; with tears in his eyes he read, "Thou art pure, thou art immutable, thou art all knowledge, all power, thou art the arbiter of all power, thou art the giver and restorer of all beauty, all joy in the world. Think not yourself to be the body, depend not on worldly things, rise above it, meditate upon it, think it over, friend and enemy ye are!" The son realized it through and through, his anxiety and fear were gone; cheerfulness and joy were brought to him. He sang it over and over again. What with the meaning and virtue of the song and the good wishes of the mother, he was resuscitated and became himself; all fears and anxiety had fled, and sorrow was gone; he bade adieu to all worldly expectations, all worldly asking, all petty desires. He realized it so

much ; so filled was he with purity and power that it was gushing out of him ; he forgot to go to bed, and he dressed and went to the spot where his brothers were, and cried, "Come, come, come and release me of this burden—this head-aching crown—here is the burden, take it, release me from it, I know I am all these bodies, desirous of sitting on the throne and ruling the kingdom ; and I am you, and you and I are one, there is no difference." When the brothers marked this sacredness on his face, it filled them with joy, and they said that they came not to take the throne, for they were the rulers of the whole world ; they simply wanted to give him his true birthright contained within that body. They said, "O brother, this is not you who are the dupe of the senses ; you, brother, you are not the king of the earth only, but the king and ruler of the sun, the stars, the worlds, and all the *lokas* that be. O brother, come, realize that you are the Infinite, the Immutable Self, the Sun of suns, the Light of lights." The prince realized this truth, and he (Alerk) went on ruling ;

but he looked upon the office of king as an actor's role in the theatre, imagining himself to be playing that part. Well, this prince was sane, and nothing could make him sorrowful. He ruled as a mighty monarch and was a most successful king of the world. Success sought him.

Joy Eternal, Unbroken Peace is yours, nay, you are that. Realize your Centre and be there for ever and ever.

VEDANTA; THE ROD OF MOSES.

*(Lecture delivered on Thursday afternoon,
March 5, 1903.)*

There was a question put to Rama after the lecture delivered in Old Fellows' Hall, and the reading from the Upanishads will answer the question.

The question was, "Why do you preach renunciation and talk of giving up desires and casting aside all worldly attachments?" Vedanta wants us to break all connections with the whole world and suppress our love for the whole world. It crushes out and dries up all love for humanity in our hearts.

Upanishads.—"When one obtains true Bliss or realizes his true Self, then his duties are good, and good flows from him spontaneously. That is the law. One who does not obtain Bliss cannot do good to humanity; only he who obtains Bliss can do

good to humanity. If you are very poor, if you have no food and are starving yourself, how can you appease the hunger of others ? ”

Pupil—Sir, I want to understand what this Bliss is.

Preceptor—The Infinite is Bliss. There is no Bliss in anything finite. So long as you are finite, there is no bliss, no happiness for you. The Infinite is Bliss. The Infinite only is Bliss.

This Infinite ! How must we understand it ? There is no need to make any comments, but Rama wants you to mark these words and think over them and settle in your mind, and the time will come when you will apply these words, “The Infinite is Bliss ; there is no Bliss in the finite.” And this Infinite you must understand.

In the English language, there is the word whole. ‘Are you whole’ means ‘are you strong, are you healthy’. Beautiful word is this. So long as you regard yourself as a part only, a small, finite something like three cubits and one-half long and 150 pounds heavy, so long as you consider

yourself to be flesh and blood, so long as you are limited ; you are impaired, you are cut, you are divided, you are not whole, you are simply a finite fraction, and are not whole, not healthy, not strong. You are stagnating. If you separate a small particle of water from the sea, it will become putrid, it will become stagnant and filthy. Similarly, the man, the sage or saint, or any body who feels himself as a finite being, who feels himself a finite being limited by time or space, confined within a short area, is not healthy, is not whole and is not happy ; he can lay no claim to happiness. The very moment your vision is not limited, the very moment you dispel your finite consciousness and feel that you are the all, that you are the whole world, that you are an Infinity ; when you realize that, then you become whole, and bodily disease, trouble, anxiety is dispersed, dispelled, evaporated.

This is the secret of all healing, all magnetism, all mesmerism. Be thou whole. Whole you are. That is the Truth. Live in Truth. Realize that you are the Whole,

that you are Almighty, that you are Divinity.

Pupil—What is this Infinity ?

Preceptor—Limitation is of three kinds, —limitation due to time, limitation due to space, and limitation due to causation. Being the whole means realizing Self, pervading all time, transcending all time, transcending all space, transcending all personality. Where one sees nothing else, hears nothing else, understands nothing else, there is Infinity, because so long as something else is beside you, you are limited and finite.

Where one sees or hears or understands something else, that is finite. Hearing or seeing spirits, hearing astral bells, or clairvoyance as it is called, is finite. You are on the road to realization, but you have not yet reached the final goal, when one sees nothing else, hears nothing else but Infinity. The Infinite is Immortality and the finite is mortality.

Pupil—Sir, where does Infinity abide, on what plane ?

Preceptor—In its own greatness ; not

even in greatness.

It means that Infinity is beyond time and space. Then how can you bring Infinity within time and space ? To ask about Infinity, where it resides, is putting the question like this, " Bring me half an ounce sea-waves. Sea-waves are not measured by ounces or pounds Avoirdupois. Similarly, Infinity cannot be measured by how, when, and why. If it could be, it would not be Infinity.

The question put to Rama was that Vedanta by teaching renunciation of all desires and attachments, preaches hatred. Now it is not so. Just mark the words of Vedanta, " Give up love and attachment." But you say, " O, if we give up love, love is God and we give up God." O people ! love in this country means cupidity, it means stupidity.

In India there is a better word which means stupidity. People say, " O, he is in love !" Well, this is not love at all, it is something diabolical. Rama has more regard for Truth than for anything else. All

personal attachment makes you finite, and makes the object of love also finite; then both fall, you and the object of love. Vedanta wants you to give up cupidity, stupidity, and all attachments, but does not want you to give up true Love. That you have not to give up.

Take the case of the child. Is the child a lover? No, no. The child is not a lover, but is love itself. So says Vedanta, "Be not a lover but become love itself." Now what is it that makes a child a magnet? It is not being a lover, but being love itself. The child has no attachment, no clinging, no personal selfishness, but the child is love itself, and that is what Vedanta says, "Become love itself; then you become a magnet, become whole."

People talk a great deal about making themselves healthy, about healing others etc., but please wave aside all selfish methods and motives which keep you finite. All desire is love, all desire is personal love, all desire is attachment. Throw it off and you are Purity itself. If you gain

that, then your body is bound to be healthy. Your intellect is bound to be perfection itself, if you realize this purity which Vedanta preaches. This purity is the real renunciation so frequently preached by Vedanta.

Get that Purity. Is not the child pure? It is indifferent to everything. Mark the little tyrant. He rides on the strongest shoulders and pulls the hair of laurelled heads. How strong a magnet is he? What is the cause? Purity. That is what makes the child a magnet and that is what makes the child so beautiful. So says Vedanta, "Realize this renunciation and you become love itself; through you will flow naturally and spontaneously good to all mankind." When we want to do good to the world, we can only do so when we become all goodness; not till light comes from us naturally, spontaneously, as light comes from the burning lamp.

Mark, the eyes of the snake are charming; they are a magnet, and small birds fly into the mouth of the snake.

What is that charm in the eyes of the snake? They have a look of indifference; there is no clinging to anything, and you know the saying is, "Be as wise as the serpent."

There is the whole secret of magnetism, of power, of health and everything. It is true that sometimes the snake apparently swallows its young ones to protect them, or rather the snake puts its young in its mouth to protect them, but it often eats up its own children. The snake gives birth to a hundred small snakes and if all these snakes should live, the world would become uninhabitable, but nature has provided for the protection of the world and the snake eats up its young. The snake is an animal which has no attachment. The snake casts off its skin, it has no attachment for its skin. Similarly, Rama tells you that if you can mentally realize Vedantic consciousness and really cast off the body as if it never existed, if you can throw it aside and realize. "I am Divinity, the All, the God," if you realize

that, you have nothing to do with the senses, the personality, then you become an Infinite being. You become a magnet. Vedanta says, "If you realize this, if you become perfectly pure, you become a magnet, and what is this magnet? You become the concentrated essence of Love and good flows through you of itself."

Again, do you not see in all your attachment that it is not to be denied, that you are misreading your affections and feelings, and when you say you are in love, in reality you are in hatred. So when Vedanta says, "Give up love," it should put it "Give up hate." This must be understood. Whenever you attach yourself to an object, you are attached to one object but are detached from the whole world, are you not? When the child has not learned love, the child is all love, it is as it were one with all. When the child is a month old, any person may pick up the child, may fondle the child, it is so good; the child was love; but there came a time after a while when the child fell in love with somebody, and what happened?

The parents became a burden, the sister and companions pleased not, and the old friends were detached, the whole world was detached; the grown up child goes to business but it suffers, he goes to the beach but that becomes irksome, for nowhere is his lady love, all things become insufficient compared to the lady love. When you say a man is loving, he is really hating the whole world. When you are loving a particular object, you are detaching yourself from the whole world. So Vedanta says all personal attachment means detachment, separation; it means stagnation. Then do not commit suicide.

Vedanta says here is a case of cupidity, and here is the case of the child; the child was love itself and this first case was cupidity and nothing more. So when Vedanta says, 'Rise above your desires,' it means to make you a blessing to humanity. Vedanta puts your powers at their best and makes you unite with humanity.

It is not a fact that all the benefactors lived pure lives, lived free of personal attachment? Did Christ ever marry? No. Saints

and prophets, did they marry? No. Rama speaks not against marriage, but he means to keep the mind one with Divinity, to keep the soul one with the whole world. Some of the saints married, just mark their relation. Their mind was perfectly unattached, perfectly pure, even though they lived in the family, had children; but we do not live where our bodies live, we live where our minds live. We live in reality where our minds live; so all our saints who lived apparently a married life, lived wholly and solely with Truth, lived in the Light. "I am the All." Thus Vedanta by asking you to gradually give up your attachments simply makes you the benefactors of the whole human race.

Most of the literature which comes from the American Press makes a big talk about magnetism and mesmerism, hypnotism and clairvoyance and all sorts of things, and most of this literature publishes and teaches different methods and ways of keeping the body strong and healthy, and curing disease. It is all very noble, and the intention is most

laudable. But with some notable exceptions, the vast majority of such writers smack of a principle diametrically opposed to the Truth ; a principle which is tinctured and tainted with selfishness, a principle accentuated by a copyrighting, favour-currying, self-aggrandizing spirit. And remember, though these people are doing their best and are doing a grand noble work, still if you want to steer clear of their weakness, if you want to keep yourselves masters of the real power and to achieve success, you will see that the Truth is paradoxical. The way to achieve a thing lies in becoming opposite to the thing. It is so and we cannot help it. Rama says before you the perfect truth, and you may verify it by your own experience. You may try all other methods, and then take the words of Rama and try and use them when you get time.

The way to gain anything is to lose it. He who would gain his life must lose it. Rama finds that most writers contradict this Truth. If you want to achieve success,

you must become a magnet ; as to a magnet particles of iron are drawn from all directions, and desire is like a particle of iron.

When a man is successful, he is a magnet. If you want to be a magnet, you will have to undergo the process of making yourself a magnet. And what is the process ?

Here is something. In it there is a positive as well as a negative element, both are stored up ; both are there ; but how is it in the magnet ? When the two elements are not separated there is no attractive force, but the magnet has the positive element free from the negative element. The positive collects on this side and the negative on the opposite side, then the force becomes perfect like the Rod of Moses with which he touched the Red Sea and divided the waters. So, here are the divisions and in order to have a magnet they must be polarized. Similarly, you have to be polarized and then you become a magnet. Now, what is Vedanta ? Vedanta, teaching the principle of Renunciation, is

simply like the Rod of Moses, the beautiful Rod of Moses, it separates the chaff from the grain; it divides the lower nature from the higher; it makes a discrimination; it makes you separate your Divinity from your animal nature. Just mark. All clinging attachments are due to the finite nature in you. What desire can there be to the Infinite? All desire implies finiteness, limitation. The Infinite cannot desire; the Infinite has nothing besides it, for it is but itself. Then how can the Infinite desire? It is the limited being only that can desire. Thus you see that all your desires and attachments proceed from your finite nature, your *mayavic* element. The Infinite Self in you is above desires. So you see the desiring element in you, this little false ego, is the animal nature in you, is the low nature, and the Divinity or Infinite in you is beyond all desires. Now, then what does Vedanta do? Vedanta wants you to separate the two. Everything is mixed up and you are calling yourself this little selfish finite ego, and the Real

Atman or Rama, or God you are mixing up with the false, apparent, deluding, finite nature.

Vedanta says render unto Cæsar the things which are Cæsar's, and so render unto Rama or Divinity the things which belong to Divinity. These desires, this false self should be taken at its own worth and realised to be nothing. Assert your Divinity; feel yourself to be the God of gods, the Lord of lords, the Infinite One, then what desires have I. I am everything. He can desire who is not in all time. He will desire things which come to pass in seven years. To the true Self there is no desiring, for the true Self everything is. Everything is within you. Verily, all objects, all joy, riches, everything man can desire, am I. Feel that and chant Om, and try to feel that. You must realize that. You have always thought yourself to be the body, and the body you have become. Think Divinity, live in Divinity, and where is then any room for desire? This Vedanta makes you a magnet, the positive and

negative poles are separated and the body is magnetized.

Here is now something very important. People make a mistake in saying that such and such a speaker has great personal magnetism about him. That is not the only magnet you desire. There is one man who wants to be a magnet to attract thought ; another wants to be a magnet to attract riches ; another wants to be a magnet of personal charms, beauty ; other people want to be magnets of other kinds ; but the secret of all this magnetism is Renunciation ; mark these words, *pure renunciation and nothing else*. You need not waste your time in printing books to teach perfect health. If you can remember these words and act according to them, you are a great magnet. Rama tells you these things from personal experience, and you may try them. In order to become a magnet of thought, so as to attract all sorts of knowledge to us, will it do to pray to God ? To say " O Lord Almighty, give me light. O thou who art Light, give me Light." O, will this make

you Light, it won't do. "O, let me have Light." Remember, just as we think, so we become. If your thought is of this kind, "Let me have light," what will the result be? The realization of this thought in you will result in your being in a position from which light is always away. This thought 'Give me Light' of imparting light, in asking and begging for Light, places you at a distance from Light, and the result will be that Light will never come, it will always be away.

Rama says, mark the man born of rich parents, his birthright you say is Ten Millions; but when does he get his birthright? O, he must wait a long time. He is always wishing for the death of his mother so that he may get his birthright. So when we pray to God and say, "O Lord, I am your disciple, and being your disciple, O Lord, let me have this and that," then you will have to wait till God dies. God never dies, and you will never get your birthright. This is not the way to get Light or Knowledge from around us. Never did man get

anything by praying, by begging, asking or seeking.

This is an astounding statement. Philosophy proves it. What is Might? Might is to give up the desire for even Light. So long as you desire Light, it eludes your grasp. Shall I ask Light to come to me? By the act of asking or begging you shut out light. The very act of asking or begging closes all light upon you.

Rama will relate a very funny story. There was a man in India who was practising a *mantram* in order to win his lady love, but the sage who told him the *mantram* that he was to repeat to himself, asked the man to beware of one thing. Now what was that? The sage told the man never to allow the idea or thought of a monkey to enter his mind when he was practising this *mantram*. Well, the man began to practise the *mantram* and he was trying hard not to think of the monkey, but every time he practised, the thought of the monkey came to his mind, he could not exclude the thought of the monkey, the monkey kept all the

time before him.. He could not for a single second repeat the *mantram* without the thought of the monkey coming before him. He went to the sage and said, "Sir, sir, if you had not cautioned me not to think of the monkey, I would have been able to chant the *mantram*, and would never have thought of the monkey, but when you want me to keep out the thought, then it haunts me, overshadows me. Similarly, by the very attempt to shut out ignorance, by the very attempt to bar out ignorance and weakness, you post weakness and ignorance there.

Light comes as does the light from the sun or from the stars. Vedanta says, "Give up desiring and asking for Light, purify yourselves of this desire for Light, renounce it, give it up," and O, what happiness ! Feel Truth. "Let Light come or not. I have nothing to do with this light. O, I am the Sun of the universe, I am the Light of the universe." Feel that. Here you see you are not the lover but Love itself. You are not asking, or begging for Light, for you are Light itself. I am not the body or

the mind. Light is to come to the small personality, the little ego only, but you are not the ego, you are in reality Light itself. Think this, realize this and you rise above desires.

There is a beautiful verse in Hindustani language which means, "You are honey, honey, no desire, but above all desires."

It is a matter of personal experience that whenever Rama tried to even think out any subject, no matter how hard Rama tried and tried, he failed until unconsciously the mind became disgusted, and Rama said, "O, let matters go. I shall have nothing to do with the essay, let it be attended to or not, I care not"; when lo! all of a sudden the idea came. "O, why, why desire for Light, discard the desire, throw it aside and desire not." Then light came, knowledge came.

When studying in the advanced class at the University, Rama took a vow never to do anything with the aid of the professors, and this was a very hard task. This was the self-appointed task to solve all the hard problems in Mathematics, and do

all this without the aid of any keys or professors. While trying to solve the deep problems Rama laboured and laboured. In some cases he was successful, but in many cases not. Rama worked from 5 o'clock in the evening till 4 or 5 o'clock in the morning and still problems were not solved. Rama became disgusted and went to walk upon the top of the house to get the fresh air and was thinking of taking a knife to kill himself, for he must solve those problems and as yet he had not. At those times when Rama gave up the body, everything of the solutions came to him. So we see that always in difficult matters when we make ourselves a magnet of Thought, we rise above Thought. Now in these days what does Rama do? The first thing is to throw aside all idea of doing this or that, "I do not desire to write anything, away, away, what do I want with it. I am Light and I enjoy my own Glory, and the enjoyment of my own Glory is success, real success; and all other things are mere delusions; even if worldly suc-

cess comes to me, I will never enjoy it. My every joy is Divinity." This is the way. Try to possess the knowledge of Heaven and everything else will follow. Have first your own secret secure, and all things will follow. Here is the thought, "I have nothing to do with this or that, I have no responsibility or fear, I am not responsible to anybody, I do not have to pay anything to anybody, I am myself, I am Light."

What pleasure can the world give you? All joy, all pleasure comes from within you. The real Self is all Bliss, all Glory, all Joy. I will enjoy that ever. If I get these things, I must not enjoy them, and what happens? The result is that my mind is filled with thoughts and ideas. Ideas seek you. This is the law. Thus we see that in order to become a magnet of Thought, one must rise above the desire for Light; and this rising above the desire for light is the negative side of the question, and the positive side is "Feel, I am Light. I enjoy my own Glory."

Now another secret. If you want a friend or wealth etc. to come to you, what have you to do? Give up the attachment to the desire, and after doing the negative side or part of the problem, take up the positive side which is the statement and belief that "I am Divinity, I am the Lord of lords, the Light of lights, all beauty, all joy, all pleasure am I, I am the great over-soul of all, I am the Ruler of the universe." Feel that, think yourself Divinity, give up the idea entirely, and when things come, look at them with other eyes, enjoy Divinity only. Then you are successful in the eyes of others, but in your true eyes you are more than successful.

The other day it was told that when a vacuum is produced in the atmosphere by the rarification of air at a particular spot, the rarified air by the heat of the sun rises, and a vacuum is produced. What happens? The air rushes up to fill the vacant space. Similary, when you create a vacuum by rising above desire, your body becomes

a vacuum, when you are in Divinity, then to you the body, the seeming ego, is dead and gone; it has vacated its place and what happens? Every object hereabout must rush up to you.

According to some, the nature of the magnet is nothing else but a vacuum. Well, here is a vacuum created by giving up desires, the selfish desires which were choking up your self. Throw these off and then you become a magnet, a vacuum is produced.

Question—In order to heal disease, is it necessary to deny matter?

Answer—To heal disease you must feel yourself to be the whole, you must see nothing but Divinity all through. Feel, feel Divinity, and there is no disease. Health, strength, all things flock to you instantly, when you rise above all these. Desire not to see or hear God, for God you already are; when you desire to see God, you place God outside yourself, you place God away. You desire to do good to humanity. Why should the world

be so poor to beg your attention?

In the case of Newton, he gave himself up to meditation. Meditation is nothing else but rising above desire. His little self was merged in the subject before him and the result was that he became a benefactor of mankind. He did not solve the problem with the idea of benefiting mankind or languishing mankind in debt. He had no such notion. He did his work because to him that work brought joy itself and he became a benefactor to mankind.

× No matter if people do not praise you, no matter if you bear no name. What is success in the eyes of the world is mere delusion of the senses. You gain success on the spot when you feel "I am one with All, with Divinity, success am I." ×

Then, must matter be denied? Certainly. Remember, you are Divinity, and the moment you feel Divinity, matter is gone. Deny matter and assert Divinity. There are not two distinct processes but are one and the same. Similarly, the

Real Self of you, you find to be the Over-soul, the Ruler and Governor of all these bodies, these suns, these stars, these trees, etc. When you feel that, and rise above that, and you feel further, what do you feel? When Rama walks, he thinks, "There is the sun, and the sun creates all these clouds and mists, all these are due to the sun; some people say they are due to the earth, water, etc., but it is not true. Water, clouds, mists, all spring from the sun. The sun creates them, and when he looks strongly at them, the clouds and mists disappear." So it is one state of Realization when you feel yourself to be the Over-soul, like the sun, and you drive off the mists of the under-soul.

People say, "I am created in the image of God." Rama says, "Be images, and you will always be miserable." You are not a likeness or image of God, but you are God.

Take the image reflected in the water. In respect to this image-reflection in water, the sun is called the Over-soul, so in the

first state of Realization man feels his Over-soul like the sun.

By opening and shutting the eyes, Rama usually perceives this, "I envelope the sun, moon, stars, and all that. I give them power, energy and life. I am their back and support. I am the Over-soul." This is one state. If you realize this state, then you will see that all jealousy, hatred, fear go away ; to you there is no thought of danger lest somebody copyright your productions, or make capital out of them.

When the child takes away a book, does the mother become disturbed ? No, because the child is hers and the book is hers, so why should she be disturbed. So, if a man steal anything from you, the man and you are one, and what he steals is yours and his also, then why fear ? To you success or joy is not to be had by begging, is not to be had or looked at from the stand-point of what people call success. Your goal is Reality itself, and if other pleasures and objects of the world

come to you, you must say, "Get behind me, Satan, I take nothing at thy hands." Then how happy you become. Heaven itself you become, and you make your life a success.

In order to gain or possess health, to overcome disease, is it necessary to deny matter? Rama says no, simply assert your true Self and place yourself in the second state of Realization, the state in which the sun looks at the dew or the mist and they disappear. So when you realize yourself in the second state, you reach a state where there is natural duality.

What is *pranayama* or the practice of breathing? In regard to this, people want to lay stress on this practice, but Rama says when your mind becomes merged or lost in Truth, the breathing practice will take care of itself. The very moment we are lost in that feeling, when at that time we chant OM, the breathing operates of itself in the most desirable and best way possible; it fills the lungs and comes from even below the abdomen, and fills you. The principal

thing is feeling Reality, and if that is there, every thing else will be there.

There are people in this country who want to get beautiful eyes, beautiful noses and chins.

Rama says even by acquiring spiritual powers, you are still finite and not happy. People want to apply this psychic power to make riches, even so you are finite, you are miserable and wretched.

Mark this. If you want to gain the objects of desire, beauty, colour, riches, health, you will have to practise Vedantic Renunciation, but not wholly, in part only. Thus as you practise in part, you get this partial benefit; but partial benefit will not mend matters. Then, why not get the Fountain-head, and the particular object you desire will come to you and in addition everything else will also seek you. So be not confined to particular objects of desire only, but take the royal road. The short cut to Heaven and Bliss is to realize that you are Heaven itself to-day.

Realization comes in two ways, by

faith or through knowledge. You can remove your doubts by studying Vedantic literature, and it is expected that a clear and thorough exposition of this Philosophy will be given by Rama* in no distant future. If you cannot get Realization by reading Vedantic literature, then have faith in it.

When Christians get a glimpse of Realization, they do not see just as Christ saw, but they have faith. So if you have time and interest enough, then read Vedantic literature, if not, then have faith in Rama, God, in your own Self, and you are saved. Realize your own Salvation. There is no other way.

Om ! OM !!

* Rama's lectures and talks in America taken together are a most beautiful exposition of Vedanta, as he realized it. He has strung these discourses like coral beads into the thread of his realization, the sublimity of which dawns on the reader when he reads all these lectures together and realises the exquisite freshness breathing in them—Editor.

NOTE-BOOKS
OF
SWAMI RAMA

As long as you harbour motives you are giving hostages to the enemy . . . while you are a slave (to this or that), you can only obey. It is not *you* who are acting at all. Brush it all aside, banish it. Pass disembodied out of yourself. Leave the husk, leave the long, long prepared and perfected envelope. Pass through the gate of indifference into the palace of Mastery; through the door of Love out into the great open of deliverance.

How wonderful is the mere sense of space in the world after the sick-chamber and the days of illness! And how wonderful must be the sense of measureless space in the Soul, and of freedom, thenceforth inalienable! Look then in the glass once more, and satisfy yourself thoroughly about it.

Who are you?

Who are you that go about to save them that are *lost*? Are you saved yourself? Do you know that who would save

his own life must lose it? Are you then one of the *lost*? Could you or would you be one of the lost? Arise, then, and become a Saviour. Be a sinner, realize your oneness with him and you can save him.

Civilized circles and newspapers are all the time praising somebody or blaming, criticising some one else. Man is talked of just as they speak of corn and wheat. Prices (are) rising and falling. Man is made an inanimate commodity. Rise above it, know the Self Supreme, nothing can set a price on you. Believe not in the chatter of fools. Fly the *living death* of Civilization.

HOME.

Among all men my home is ; I have seen them, and there is no people, unto the ends of the Earth, with whom I will not dwell.

I give my body to the sea and to the dust
.....to be dashed on the rocks, or to break
in green spray in spring time over the fields
and hedge-rows or to lie rotting in
the desert for the sustenance of flies.

O let not the flame die out! Cast at last thy body, thy mortal self, upon it, and let it be consumed; and behold! presently the little spark shall become a hearth-fire of Creation, and thou shalt endue another garment woven of the sun and stars.

Absorbed, the world circles round him, the shackles of existence fall off, he passes into supreme joy and mastery. Lo! the rippling streams and the stars and the naked tree-branches deliver themselves up to him. They come close; they are his body, and his spirit is rapt among them; without thought he hears what they and all things would say.

Nearer than Ever Now If I should be taken up into Thee, O blue, blue sky..... to pass the bounds of myself..... to share thy life, O Nature: To mingle my breath with thy breath, my body and its liquids with the earth and the sea losing my mortal outline in Thine.

This ship sailing for thee, *like a sigh* through a gleam of summer.

I am a bit of the shore : the waves feed upon me, they come pasturing over me ; I am glad, O waves, that you come pasturing over me. I am a little arm of the sea ; I feel the waves all around me, I spread myself through them. How delicious ! I spread and spread. The waves tumble through and over me—they dash through my face and hair. Suddenly I am the ocean itself : the great soft wind creeps over my face. I am in love with the wind—I reach my lips to its kisses. How delicious ! all night, and ages and ages long to spread myself to the gliding wind ! But now (and ever) it maddens me with its touch. I arise and whirl in my bed, and sweep my arms madly along the shores. All the bays and inlets know me : I glide along in and out under the sun by the beautiful coast-line ; my hair floats leagues behind me. Ever and anon it maddens me with its touch. I arise and sweep away my bounds. I know but I do not care any

longer which my own particular body is
... ..all conditions and fortunes are mine.
O joy ! for ever, ever, joy ! I am not hurried
—the whole of eternity is mine ; with
each one I delay, with each one I dwell
... .. with you I dwell.

I take the thread from the fingers that
are weary, and go on with work ; the secre-
test thoughts of all are mine, and mine
are the secretest thoughts of all.

Clear away the shadows of the lashes
from those liquid deeps ; turn, lift up thine
eyes to me, beautiful one. Turn, full-orbed,
thy gaze against mine.

Who is it that I see sitting at her
lattice window——far down those liquid
deeps (deep glances) ? Who is this that
I see moving so mysteriously in those
depths ?

Leaving all, leaving house and home,
leaving year-long plans and purposes, ease
and comfort, leaving good name and reputa-
tion, and the sound of familiar voices, un-
twining loved arms from about your neck,

yet twining them closer than ever, let not the flame die out !

Morning breaks over the world, the light flows rippling in, and up in the window pane, and passes through and touches the eyelids of the sleeper. It says, " Come forth, I have something to show you." And the sleeper arises and goes forth and everything is commonplace and as usual. Then he says to the light, " you have deceived me, there is nothing new here " so he goes back sullenly to his chamber.

And I conjure you, if you would understand me, to crush and destroy these thoughts which I have written in this book or anywhere ; and my body (if it should be our destiny to meet in battle), I conjure you faithfully to destroy nor be afraid as I will endeavour to destroy yours : so shall you liberate me to dwell with you.

Spare not, respect not, believe not anything that I have written. Rest not till you have ground it to smallest meal between your teeth. And looking me in the face, accept

not anything that I do or say—for it does not call for acceptation. Me alone, when you have separated and rejected all these, shall you see and not reject.

Faces with noses ever on the trail, hunting blankly and always for gain ; faces of stolid conceit, of pluckered propriety, of slobbering vanity, of damned assurance ; the swift sweep of self-satisfaction beneath the eyelids, set lips of obstinacy, wrinkled mouth of suspicion, swollen temples of anger and the shamed shovel-face of self-indulgence ; ever pursuing shadows, shadows with tears, tears, and short-lived laughter, and the black toad sitting ever in the heart.

The great orator stands on the platform, careless of approval and careless of opposition, he speaks from himself alone. He is determined and will not abate one tittle of his determination. The arguments (युक्ति), the pros and cons, he treats lightly..... after a time he dismisses them ; traditions (प्रमाण) of Science and Literature

he discusses for a while and then . . . somehow . . . quietly puts them aside ; flowers and figures of rhetoric (साहित्य) he uses, but, presently they fail and fall away. From *Satya* the great rock-bases of his own Self, of his own imperious instinct and determination, he appeals with up-lifted arm to the real man within . . . and from a thousand eyes flash the lightnings of tears and joys, from that vast sea of faces breaks a roar of terrible and deep-throated accord. The arguments, the pros and cons, fly high in the air like leaves in the gale ; the tradition of centuries loses its form and outline . . . like melting ice in water. From her deep implanted seat in the human breast, from behind all reasoning and science and arguments, Humanity speaks her Will, and writes a page of History.

The long vain fight of man against nature I see—not travelling hand in hand with, but setting himself in opposition to her—the necessary prologue and apprenticeship . . . as a wayward boy

against his mother..... yet vanquished,
finally and surely vanquished.

Water does not lie level by a more
inevitable law..... into this great ocean
(of the soul) all things at length return.

O young thief—I do not scorn, I do not
blame you—you are the same to me as others
are, and what you can take of me, that you
are free to.

Planning houses and building as our own
prisons..... then presently also as in a
dream it all clears up..... the insoluble and
varied problems which constitute ordinary
life disappear entirely leaving no traces
and Life in every direction is navigable as
space to the rays of the Sun. The gates are
flung wide open all through the universe
I go to and fro..... through the heights
and depths I go and return. I laugh as the
ground rocks under my feet, I laugh as I
walk through the forest and the trees reel to
and fro Ah! the live Earth trembles beneath
my footsteps.

What else (than this) are the dreams of all people and of eras and ages upon the Earth? What else are the glowing dreams of boyhood, and the toys of age, and the promises floating ever on before dim mirages to wayworn travellers? (Faint not, O, faint not!) What the obstinate traditions of races and explorations by sea or land the instincts of the chase searches for the earthly paradise, Utopias of social reformers, pilgrimages, myths, and the tireless quest of the Sangreal, the unquenchable belief in the Elixir of life, (other world) and the philosopher's stone the feverish ardour of Modern Science like a dog with its nose on the trail? The dim-lit chambers of rock-temples and pyramids and cathedrals the Ark, the host, the holy of holies, the bog-floundering after fatuous wisps, the tears, disappointments and obstinate renewals of hope?

Jump into the ocean of the Ineffable, throw away everything into it, cast off each and all, spare nothing.

Is your conscious personality the centre and seat of love? No, love as natural and impersonal a force as gravitation or magnetism! Therefore do not befool yourself about demanding love from others or considering their affections etc. If you are in God, the godly will come to you—their hearts will be with you wherever their bodies may be. If in devil, the diabolical will naturally be attracted. Do not count upon the feelings of others, do not speculate on or consider their affections. It is divine necessity alone that is working. Responsibility and Karma and Free Agency is all fools talk. The sun and stars, trees and rivers, are working through divine necessity, so is man, but man by his *reason*, *civilisation*, illusion makes matters so unpleasant. Hurrying Civilization is an *itching* fever of nations.

The Law of Indifference must henceforth be plainly recognised and acted upon.

Science empties itself out of the books; all that the books have said only falls like the faintest gauze before the reality—

hardly concealing a single blade of grass, or damaging the light of the tiniest star.

Let the long accepted axioms of everyday life be dislocated like a hillside in a landslip.

To give is a better bargain than to get.

In the sound of your voice I dwell as in a world defended from evil.

No volcano bursting up through peaceful pastures is a greater revolution than this; for this is the lava springing out of the very heart of Man; this is the upheaval of heaven kissing summits whose streams shall feed the farthest generations, the forming of the wings of Man beneath the outer husk.

As when one opens a door after long confinement in the house—so out of your own plans and purposes escaping—like air, light and sun-warmth past out for ever, having abandoned your own objects looking calmly upon them, as though they did not

exist. The property to be renounced are one's objects. —————

O bars of self, you cannot shut me in.
—————

Of the love that you poured forth, dear friend, in vain—like a cup of water in the wide and thirsty desert—but it was all your life to you. Do you dream that it is lost? Perhaps it is—it may well seem so just now to you—yet indeed I do not think so. Think not that the love thou enterest into to-day is for a few months or years.

The little seed set now must lie quiet before it will germinate, and many alternations of sunshine and shower descend upon it before it become even a small plant. When a thousand years have passed, come thou again, and behold! a mighty tree that no storms can shake. Therefore leave time: do not like a child pull thy flower up by the root to see if it is growing.
—————

Ah! love—having journeyed through all life, having become freed even from thee—

there remains nothing glorious but thee.

Exhaled out of all frailty, out of this little tenement of flesh, so ephemeral, out of these hands and feet, which are and are not—out of these eyes through which I look, on which I look—Thou hast taken possession of earth and heaven—the sun is thy right hand and the moon thy left—In Thee all forms, of all I seek, are mine, and I in them attain at last to rest.

Behold ! I acknowledge all my defects—you cannot snap the handcuffs faster on me than I snap them myself—I am vain, deceitful, cowardly—yet I escape. The handcuffs hold me not, out of my own hands I draw myself as out of a glove, from behind the empty mass of my reputed qualities I depart, and am gone my way, unconcerned what I leave behind me. Into the high air which surrounds and sustains the world, breathing life, intoxicating with joy unutterable, radiant, as the winds of spring when the dead leaves fly before it — I depart and am gone my way.

O child, — are you worthy to follow and behold me ? Leaving all — leaving all be-

hind — caring no more for the world, for all your projects and purposes, then if you had been stunned by a blow on the head — leaving all to me, absolutely all to me. Then may be you shall see me.

The people want something tangible, palpable, material, gross just like children, they cannot do without visible toys, being incapable of understanding the subtle Truth.

I accept you altogether — as the sea accepts the fish that swims in it. It is no good apologizing for anything you have done, for you have never been anywhere yet but what I have sustained you — and beyond my boundaries you cannot go.

I *am* he that beholds and praises the universe, singing all day like a bird among the branches, and the leaves put forth and the young buds burst asunder — yet I myself do nothing at all, but dwell in the midst of them singing.

You cannot baulk me of my true life. Climbing over the barriers of pain — of my own weaknesses and sins — I escape. Where will you hold me? by the feet, hands? by—my personal vanity? Would you shut me in the mirror-lined prison of self-consciousness?

Behold! I love thee — I wait for thee in thine own garden, lingering till eventide among the bushes; I tune the lute for thee, I prepare my body for thee, bathing unseen in the limpid waters.

Blessed art Thou whosoever from whose eyes the veil is lifted to see Me; blessed are thy mornings and evenings — blessed the hour when thou risest up, and again when thou liest down to sleep.

Who walks in the singleness of heart shall be my companion — I will reveal myself to him by ways that the learned understand not.

Though he be poor and ignorant, I will be his friend—I will swear faithfulness to him, passing my lips to his, and my hand to betwixt his thighs. ———

My Sun shines glorious in heaven, and my Moon to adorn the night ; they are my right hand and my left hand — see you not Me between ? Hark ! my children sing — all day and night they are singing.

Justice, justice, justice is nothing different from the Law of Equality.

Beware ! for I am the storm ; I care nought for your rights of property. I will make your riches a mockery.

The curse of property shall cling to thee ; with burdened brow and heavy heart, weary, incapable of joy, without gaiety, thou shalt crawl a stranger in the land that I made for thy enjoyment. The smallest bird in thy estate shall sing in freedom on the branches—the plough-boy shall whistle in the furrow—but thou shalt be weary and lonely—forsaken and an alien among men.

For just inasmuch as thou hast shut thyself off from one of the least of these my children, thou hast shut thyself off from Me. I, the lord Demos, have spoken it—and the *mountains are my throne.*

There is no peace except where I am : though you have health—that which is called health—yet without me it is only the *fair covering of the disease*.

Him who is not detained by mortal adhesions, who walks in this world yet not of it—taking part in everything with equal mind, with free limbs and senses unentangled—giving all, accepting all, using all, enjoying all, asking nothing, shocked at nothing—whom love follows everywhere, but he follows it not—Him all creatures worship—all men and women bless.

Love is a disease if it impairs the freedom of the soul. Make it thy slave, and all the miracles of Nature shall lie in the palm of thy hand.

Let not desire and love tear and rend thee.

Slowly and resolutely—as a fly cleanses its legs of the honey in which it has been caught, so remove thou, if it only be for a time, every particle which sullies the brightness of thy mind.

Return into thyself—content to give, but asking no one, asking nothing.

When thy body—as needs must happen at times—is carried along on the wind of passion, say not thou ‘I desire this or that ;’ for the “I” neither desires nor fears anything, but is free and in everlasting glory, dwelling in heaven and pouring out joy like the Sun on all sides. For as a light-house sweeps with incredible speed over sea and land, yet the lamp itself moves not at all; so while thy body of desire is (and must be by the law of its nature) incessantly in motion in the world of suffering, the “I” high up above is fixed in heaven.

You cannot violate the Law of Equality for long.

Whatever you appropriate to yourself now from others, by that you will be poorer in the end.

If you think yourself superior to the rest, in that instant you have proclaimed your own inferiority.

Seek not your own life—for that is death..

But seek how you can best and most joyfully give your own life away — and every morning forever fresh life will come to you from over the hills.

Man has to learn to die — quite simply and naturally as the child has to learn to walk.

You cannot run against the Law of Equality, you cannot cheat Nature, you cannot defeat Truth — the water will not run uphill for all your labours and lying awake over it at night. The claims of others as good as yours, their life as near and dear to you as your own can be.

So letting go all the chains which bound you — all the anxieties and cares — the wearisome burden — the artificial unyielding armour wherewith you would secure yourself, but which only weighs you down a more helpless mark for the enemy — having learnt the necessary lesson of your own identity — to pass out — free — O joy! free to flow down, to swim in the sea of Equality — to endure the bodies of the divine companions, and the life which is eternal.

To Thine Own Self be True, not by running out of yourself, after it comes the love which lasts. If to gain another's love you are untrue to yourself, then are you untrue to the person whose love you would gain. Him or her whom you seek will you never find that way — and what pleasure you have with them will only end in pain.

Be steadfast like a light. Let the moths come and be consumed in you.

Abandon Hope All Ye that Enter Here.
To die — for this into the world you came.

No more beating about in the dark round the walls of one's prison and never hitting the secret door of exit. Begin to-day to walk the path of Equality, which alone is gain, in the sunshine, as the sunshine, calm, contented and blessed, envying no one, railing not, repining not.

Do you wish to become beautiful? You must undo the wrappings, not case yourself

in fresh ones ; not by multiplying knowledge shall you beautify your mind ; it is not the food that you eat that has to vivify you, but you that have to vivify the food.

A soldier who is going to campaign does not seek what fresh furniture he can carry on his back, but rather what he can leave behind. So if thou seekest fame or ease or pleasure or aught for thyself, the image of that thing which thou seekest will come and cling to thee and thou wilt have to carry it about—and the images and powers which thou hast thus evoked will gather round and form for thee a new body—clamouring for sustenance and satisfaction—Beware then lest it become thy grave and thy prison—instead of thy winged abode and a palace of joy.

For (over and over again) there is nothing that is evil except because a man has not mastery over it ; and there is no good thing that is not evil if it have mastery over a man.

But now through pain and suffering out of this tomb, shalt thou come.

Lo ! the prison walls must fall, even though the prisoner trembles.

Set well thy house in order, open the door, let them stand wide for all to enter—thy treasures, let the poorest take of them; then come thou forth to where I wait for thee.

Tilleinathan Swami :

“It was a common apparently instinctive practice with him to speak of the great operations of Nature, the thunder, the wind, the shining of the sun etc., in the first person, “ I ” — the identification with or non-differentiation from the Universe being complete.

He would take a Pariah dog and place it round his neck (compare the picture of Christ with a lamb in the same attitude) or even let it eat out of the plate with himself !”

The personalities of attendants and of those he might have casual dealings with, or even the scenes and changes of external nature excited in him the faintest response.

Krishna was an *avatar* (God incarnate) in being a libertine :— To me are all alike, whosoever loves Me the most gets most of Me, like the Ganges or the Sun.

Asking for the things absent means ungratefulness for the blessings which you already enjoy. Have you not so beautiful waters, delicious landscapes and sweet airs to be thankful for? Enjoy them, let not your mind run out for things beyond control.

REALIZATION (साक्षात्कार).

The question is not to define the fact—for we cannot do that—but to get at and experience it.

As a solid is related to its own surfaces, so is the Cosmic Consciousness related to the ordinary consciousness.

As an ocean is related to its waves, so is the Cosmic Consciousness related to the world consciousness.

As hyper space is supposed to be related to the other dimensions of space, so is the *jnana* (ज्ञान) Consciousness related to the other states of consciousness.

The phases (जाग्रत, स्वप्न, सुषुप्ति) of the personal consciousness are but different phases of the other Consciousness ; and experiences

which seem remote from each other in the individual are perhaps all equally near in the universal.

Space itself, as we know it, may be practically annihilated in the consciousness of a larger space of which it is but the superficies; and a person living in London may not unlikely find that he has a back-door opening quite simply and unceremoniously out in Bombay. —————

When Rama writes letters, the writing of letters is in itself a complete job (perfectly satisfactory by itself). No answers are ever expected. I never write letters to receive answers, but because the inner Joy finds expression in that way for the time.

—————

Think nothing to be *important*. All the misery, anxiety, and heartaching arises from considering this matter or that *important*. We lay stress on the importance of anything, there we sow the seed of our future or present calamity. Take off this feeling of importance from all the centres of attraction. It is this *sense of importance* that ripens into attachment.

Carelessness is the highest virtue for man who knows the Self.

True-liberty is the accurate appreciation of Necessity.

I am that Necessity and being that Necessity am free. ——— —

Comparison or drawing contrasts is the root of all evil. ————

We can *overcome* our enemies by causing them to *come over* to us through love.

Why should man allow himself to be hag-ridden by the flimsy creatures of his own brain? Why should you be a prey to the bat-winged phantoms that want to flit through the corridors of your own brain? How common it is to discover a creature hounded on by tyrant thoughts or cares or desires, cowering, wincing under the lash — perchance priding himself to run merrily in obedience to a driver that rattles the reins and persuades him that he is free.

While at work, your thought is to be absolutely concentrated in it, undistracted by anything whatever irrelevant to the matter

in hand — pounding away like a great engine, with giant power and perfect economy — no wear and tear of friction, or dislocation of parts owing to the working of different forces at the same time. Then when the work is finished and no more occasion for the use of the machine, it must stop equally, absolutely — stop entirely — no worrying — (as if a parcel of boys were allowed to play their devilments with a locomotive as soon as it was in the shed) — and the man must retire into that region of his consciousness where his true Self dwells.

No credit, no discredit to anybody. No personality, no individuality. One power Supreme is the origin of all.

You in the West say, "O God, O God!" but you have no definite knowledge or methods by which you can attain to see God. It is like a man who knows there is ghee (butter) to be got out of a cow. He walks round and round the cow and cries, "O Ghee, O Ghee!" Milk pervades the cow but he cannot find it. Then when he has learned

to handle the teat and has obtained the milk, he still cannot find the ghee. It pervades the milk and has also to be got by a definite method. So, there is a definite method by which the Divine Consciousness can be educed from the soul.

NOTE BOOK No. 4.

STRUGGLE FOR EXISTENCE.

No struggle for one's own existence but "strenuous struggle for the existence of others" is the Law of Nature.

Each individual perishes in order that the progeny may enjoy life.

A sick man had perfect faith in a certain doctor. The doctor put his thermometer in the mouth of the invalid. The man felt as if he had come round. For five or six days the application of the thermometer cured the disease. No medicine whatever was made use of.

A culprit who was sentenced to capital punishment was experimented upon by two Doctors. Blindfolded, he was made to lie down on the ground. A slight scratch by a needle was made. By means of a tube, water of the same temperature with blood was made to flow as if from the body bleeding. The man was continually spoken to as to what quantity of blood had issued.

out of his veins. In two or three hours the man died after fainting for a while.

YOGA VASISHTHA.

NIRVANA PRAKARANA.

The story next after that of Kak Bhusanda, Deva Puja, Vasishtha asks of Parameshwar (Siva),

“What is meant by Deva Puja which is said to destroy pain and confer bliss and how should it be done?”

To which the Lord replied:—

“Deva is neither the solitary Vishnu nor Siva nor any other having the body of five elements. Nor is it the mind. But it is the Jnana, the Self without beginning or end. Can it be these paltry objects such as bodies etc.? As Brahma-Jnana is the Jnana which is illimitable, actionless, beginningless, and endless, such a Jnana alone is true and fit to be worshipped.”

YOGA VASISTHA, NIRVAN PRAKARANA, GITA,

“The cognition after true discrimination of the identity of the universe and “I” with Brahma is *Brahmarpana*.”

“The giving up of the conception of duality, through the idea that there is only one Ishwara in all our thoughts, is *Ishawarar-pana*.”

Bhagirath and Shikharadhwaj were sannyasins for a long, long time. Afterwards the latter ruled over his own country and the former ruled over two countries (his own as well as another).

A certain hunter having lost a cowrie-shell went in quest of it. Having vainly searched for it three days, he at last came across a gem radiant with the lustre of the full moon.

Similarly, ज्ञान (knowledge of the Self) will arise in a man quite unexpectedly while absorbed in some other विचार (thought).

NIRVANA PARAKARANA.

The story of Kacha Brihaspati :—“Within the time taken in the squeezing of a flower or the twinkling of an eye, this Ahankara can be easily eradicated.”

Parameshwara deigned to answer Bhringi in the following terms :—

“If after destroying thy doubts, thou clingest to Truth, thou wilt become the great *actor*, the great *enjoyer* and the great *renouncer*.”

He who does not, like the Mithya Purusha, fondly attach himself to *ghataakash* and the like, he who is the true renouncer, he alone is the highest enjoyer and the supreme actor.

Conclusion of Yog Vasishtha.

Now addressing the assembly, Vasishtha said thus :—“In order that all persons in this hall may without exception understand the drift of what we say, we shall now, with our hands raised on high, proclaim to all thus—“It is only Sankalpa destroyed beyond resurrection that constitutes the immaculate Brahmic Seat.”

VIDEHA • MUKTI.

Gyana is the principal requisite ; *Manonash* and *Vasanakshaya* are subordinates.

JIVAN MUKTI.

Gyana as 'ordinarily understood subordinate; Gyana raised in intensity to the pitch of *Manonash* and *Vasanakshaya*, the principal requisite.

Nishkam Karma as *sadhan* for the former and as necessary concomitant of the latter.

1. If a man devout enough to realize the presence of God in all those who come in contact with him (*i. e.* to say one who has passed through the stages of मनोनाश and वासनाक्षय) is initiated into तत्त्व-ज्ञान (knowledge of Self); he from the very moment of hearing the महावाक्य enjoys Jivan-mukti and is entitled to Videha-mukti.

2. If a man, out of mere curiosity, turns to gnosis; he will certainly be a Videha-mukta, but in order to enjoy Jivan-mukti, he must resort to मनोनाश and वासनाक्षय.

Gyana is not the fruit of any Karmas and is not consequent on good or evil acts.

The three Vyasans:—

(1) Path Vyasana (पाठ व्यसन)

(2) Shastra Vyasana (शास्त्र व्यसन)

(3) Anushtthan Vyasana (अनुष्ठान व्यसन)

TAITTIRIYA BRAHMANA.

(1) Path Vyasana (पाठ व्यसन)

Though भरद्वाज (Bharadwaj) applied himself to the Veda in three successive lives, he began, on being incited by Indra, to study the remainder of Vedic lore even in the fourth...

Indra, of course, cured भरद्वाज of this vice by enlightening him into the knowledge of Brahma with character (सगुण ब्रह्म).

(2) Shastra Vyasana (शास्त्र व्यसन)

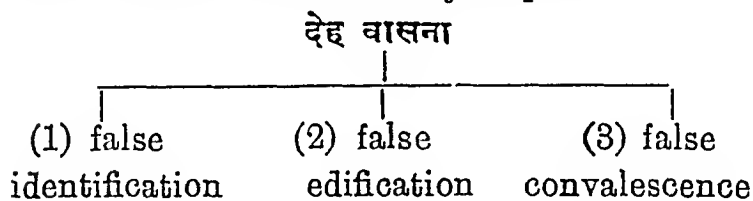
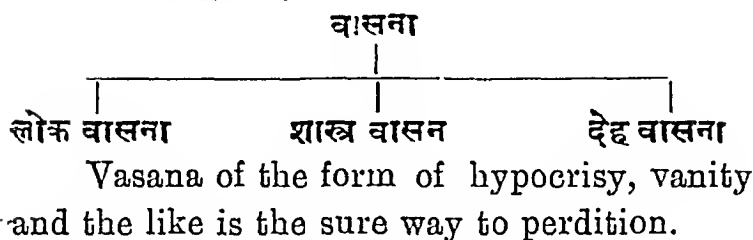
कावषेय गीता

Durvasa came with a cart-load of Shas ra books to pay his respects to the god Mahadeva. In the learned assembly of that god, Narada aimed a joke at him, in the parable of the ass carrying a load on his back, whereupon he was fired with such anger as led him to throw away all his books into the ocean.

Mahadeva thereafter initiated him into the mystery of Self-knowledge. Cf. Chhandogya VII.

यस्य सर्वे समारम्भाः काम संकल्प वर्जिता ।
 ज्ञानाग्नि दग्ध कर्माणं तमाहुः पण्डितं बुधाः ॥
 त्यक्त्वा कर्म फलासंगं नित्य तृप्तो निराश्रयः ।
 कर्मण्यभि प्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥

For Sadhus:—



(1) यस्याऽऽत्म बुद्धि कुण्ठे त्रिधातुके

स्वधीः कलत्रादिषु भौम इव्यधीः ।

यस्तौर्थ बुद्धिः सलिले कर्हिचित्

जनेष्वभि ज्ञेषु स एव गोखरः ।

(2) अत्यन्त मलिनो देहो देही चात्यन्त निर्मलः ।

उभयोरन्तरं ज्ञात्वा कस्य शौचं विधीयते ॥

(3) Care not a straw for the existence or preservation of this body.

आत्मानं यदि निन्दन्ति स्वात्मानं स्वयमेव हि ।

शरीरं यदि निन्दन्ति सहायास्ते जना मम ॥

As a goldsmith buying a bracet of gold fixes his mind only on the *weight* and *colour* of the thing, not at all on the beauty or otherwise of its form, just in the same manner should the mind be fixed entirely on *chit* (चित्) alone.

Till the material is entirely obliterated and consciousness of simple being becomes as unconsciously natural as the coming in and going out of breath, the effort to keep up the *vasana* of *chit* (चित्) should not be discontinued.

KANT.

In the mental world, inactivity of mind may be the resultant of an equilibrium of forces ; and the forces may be greater taken separately than in many cases of active thought — only they neutralise each other.

Cf. Total pressure and resultant pressure in Hydrostatics.

FICHTE.

The fundamental mode of activity, the position of the Ego by itself, if regarded in *abstracts*, is the logical *law* of *Identity*—

that is, no identity of object can be thought apart from the identity of the thinking self.

If regarded as in application to objects, it is the *category* of *Reality*.

All Reality is in and for the Ego. The categories are merely the modes of action of self-consciousness, viewed objectively, or in relation to the object.

Herbert Spencer says....There must exist some principle which, as being the basis of Science, cannot be established by Science.

All reasoned out conclusions whatever must rest on some postulate.

FICHTE ON MAYA.

Beyond this truth no philosophy can go, and all true philosophy depends upon the recognition of it. Any metaphysical theorem which assumes an origin or cause for consciousness transcending this first, primitive affirmation of the Ego by itself, is convicted of incompleteness and absurdity.

H. SPENCER.

By the Persistence of Force, we really mean the persistence of some cause which transcends our knowledge and conception. In asserting it we assert an Unconditioned Reality without beginning or end.

Such starting point, by its very nature cannot be a demonstrable fact, nor can it be comprehended in strict logical fashion, *i. e.*, brought under a notion.

Every Science must take its origin from that which is in itself unsusceptible of proof. Its first principles cannot be a proposition for which reason can be advanced; it cannot even be the expression of a fact which is given in experience; but it must express that which lies at the basis of all experience of all consciousness.

The Ego becomes aware of its own activity as self-positing only in and by opposition to Self.

Infinite activity—*i.e.* activity related only to itself—is never, as such, conscious activity.

Consciousness works through reflection and reflection is only through limitation.

So soon as we reflect upon the activity of the Ego, the Ego is finite.

Were the question raised, Is the Ego Infinite? The Ego, by the very question, is finite.

So much reality as the Ego posits in itself, so much does it negate in the non-Ego; so much reality as it posits in the non-Ego, so much does it negate in itself.

The Ego, as positing, is the sum of all reality, and therefore of activity. But *as positing*, it posits a definite portion of this total sphere of reality, and every definition is equivalent as respects the whole.

The Ego, therefore, is *passive* through its own *activity*. As sum of reality and activity the Ego is substance.

All sensation is accompanied by the feeling of the passivity of the Ego — *i.e.*, by the feeling of constraint or necessity. This feeling of compulsion, enriched by other products

of the reflective Energy of the Ego, is an essential element in the belief in External reality.

All the so-called *activity of the world*—reading, speaking and the like (feeling, passions) — is mostly *passivity and idleness*. In real work, the world loses itself in the Ego.

Rights are the conditions of the individuality. But Rights are always wrong.

The absolute end of reason is the infinite realisation of the moral law. The world of the senses is not a reality in itself, but the necessary means for accomplishing the task of reason. It has its foundation in that moral law, in which finite intelligences have also their bond of union.

Belief in the reality of the moral order of the Universe—the conviction, that the morally good will is a free and effective cause in the intelligible system of things,—this, and this only, is a belief in God.

For a rational being God is the moral order of the Universe,—not an order

which has its ground external to itself — but the order which is the ground of all reality.

Says Fichte:—

There is no more striking proof that the knowledge of true religion has hitherto been very rare among men, and that, in particular, it is a stranger in the prevailing systems than this, that they universally place eternal blessedness beyond the grave, and never for a moment imagine that whoever will may here and at once be blessed.

Everything great and good upon which our present existence rests, from which it has proceeded, exists only because noble and powerful men have resigned all the enjoyments of life for the sake of ideas.

In the divine economy, the outward failure of *his* deed is the means of *forcing him in upon himself*, and of raising him to the yet higher stand-point of true religion—*i. e.*, to the comprehension of what it really is that he loves and strives after.

To Realists.

We cannot regard thought as merely a product, a thing, of which the characteristics are due to the nature of the mechanical antecedents out of which it has arisen. When we do so, we are at once confronted with the problem—*how are we to conceive* the nature of these antecedents? By supposition they are not in thought, but external to it, and therefore never to be reached in thought.

Reflection upon Self, in which the individual consciousness transcends its own individuality, is not explicable through the notion of mechanical composition.

The secret of success in Society is a certain heartiness and sympathy. A man who is not happy in the company, cannot find any word in his *memory* that will fit the occasion.

We consecrate a great deal of nonsense because it was allowed by great men.

Every statute (*Smriti*) stands there to say; yesterday we agreed so and so, but

how feel ye this article to-day?

Every statute is a currency, which we stamp with our own portrait: it soon becomes unrecognisable, and in process of time must return to the mint.

Any laws but those which men make for themselves are laughable.

Of all debts men are least willing to pay the taxes. What a satire is this on Government?

To educate the wise man the State exists and with the appearance of the wise man the State expires. The appearance of character makes the State unnecessary. The wise man is the State. He needs no army, fort or navy, he loves men too well; no bribe or feast or palace to draw friends to him; no vantage ground, no favourable circumstances. He needs no library, for he has not done thinking; no church, for he is a prophet; no statute book, for he is the law-giver; no money, for he is value; no road, for he is at home where he is; no experience, for the

life of the Creator shoots through him and looks from his eyes. He has no personal friends, for he who has the spell to draw the prayer and piety of all men unto him, needs not husband and educate a few, to share with him a select and poetic life. His relation to men is angelic; his memory is myrrh to them; his presence, frankincense and flower.

Worldly riches and honours are the fig leaves with which the shamed soul attempts to hide its nakedness.

Senators and Presidents have climbed so high with pain enough, not because they think the place specially agreeable, but as an apology for real worth and to vindicate their manhood in our eyes.

Like one class of forest animals, they have nothing but a prehensile tail: climb they must or *crawl*, cannot walk *erect*.

If a man found himself so rich-natured that he could make life serene around him by the dignity and sweetness of his behaviour, could he afford to circumvent the favour of the caucus and the press, and

covet relations so hollow and pompous as those of a politician?

We want the great genius only for joy ; for one star more in our constellation, for one tree more in our grove. But he thinks we wish to belong to him, as he wishes to occupy us. He greatly mistakes us.

Life is made up of the intermixture and reaction of the two amicable powers—the end and the means, the gamester and the game—whose marriage appears beforehand monstrous, as each denies and tends to abolish the other.

Every man is a channel through which heaven floweth.

As soon as a person is no longer related to our present well-being, he is concealed, or *dies*, as we say.

Nothing is dead ; men feign themselves dead, and endure mock funerals

and mournful obituaries, and there they stand looking out of the windows, sound and well, in some new and strange guise.

The angels, from the sound of the voice, know a man's love; from the articulation of the sound, his wisdom; and from the sense of his words, his science.

The Universe suffers under a magnetic sleep, and only reflects the mind of the magnetizer.

In the shipwreck some cling to running rigging, some to cask and barrel, some to spars, some to mast; the pilot chooses with science, I plant myself here; all will sink before this; "he comes to land who sails with me."

Rectitude only, rectitude forever and ever! is the saving position.

The reply of Socrates to him who asked whether he should choose a wife, still remains reasonable. "That whether he should choose one or not, he would repent it."

Things *seem* to say one thing and say the reverse. The appearance is immoral, the result is moral.

Shakespeare.

All the sweets and all the terrors of human lot lay in his mind as *truly* but as *softly* as the landscape lies on the eyes.

The biography or history of geniuses is like making a question concerning the paper on which a king's message is written.

NAPOLEON BONAPARTE.

Napoleon Bonaparte wrought everything, especially, without any scruple as to the means.

All the sentiments which embarrass men's pursuit of these objects, he set aside. The sentiments were for women and children.

Napoleon renounced once for all sentiments and affections. But he has not lost his native sense and sympathy with things.

The land and sea seem to pre-suppose him. He came unto his own, and they received him. He marched always on the enemy

at an angle, so as always to bring two men against one at the point of engagement.

A man not embarrassed by any scruples—and of a perception which did not suffer itself to be baulked or misled by any pretences of others, or any superstition, or any heat or haste of his own.

He asked counsel of no one....

“I have conducted the campaign without consulting any one. I should have done no good, if I had been under the necessity of conforming to the notions of another person.”

He knew no impediments to his will. Woe to what thing or person stood in his way. He fought sixty battles. Each victory was a new weapon. My power would fall, were I not to support it by new achievements.

Conquest has made me what I am, and conquest must maintain me. He felt with every wise man that as much life is needed for conservation as for creation.

Before he fought a battle, Bonaparte thought little about what he should do in case of success, but a great deal about what he should do in case of a reverse of fortune.

To his Secretary :—

During the night, enter my chamber as seldom as possible. Do not awake me when you have any good news to communicate : with that there is no hurry. But when you bring bad news, rouse me instantly, for then there is not a moment to be lost.

He directed to leave all letters unopened for three weeks, and then observed with satisfaction how large a part of the correspondence had thus disposed of itself and no longer required an answer.

Napoleon's power consists simply in the exercise of common sense on each emergency, instead of abiding by rules and customs.

The lesson he teaches is that which vigour always teaches—*that there is always room for it.*

To what heaps of cowardly doubts is not that man's life an answer.

Bonaparte knew better than the society ; and, moreover, knew that he knew better.

The only defect of common folk is that they dare not trust their presentiments.

Bonaparte relied on his own sense, and did not care a bean for other people's. The world treated his novelties just as it treats everybody's novelties—made infinite objections; mustered all the impediments: but he snapped his finger at their objections.

To Doctors:—

Believe me, we had better leave off all these remedies. Life is a fortress which neither you nor I know anything about. Why throw obstacles in the way of its defence? Its own means are superior to all the apparatus of your laboratories.

Corvisart candidly agreed with me, that all your filthy mixtures are good for nothing. Medicine is a collection of uncertain prescriptions, the results of which, taken collectively, are more fatal than useful to mankind. Water, air and cleanliness are the chief articles in my *pharmacopæia*.

Never do the will of others, never do any thing to please others. If a gentleman comes in right time to help you to carry out what you have just been thinking, oblige him.

If he comes at a time not tallying with your inner feeling, never accompany him.

Live in the Self, and all this will be accomplished of itself.

Bonaparte set at naught the Moral Law, which balked and ruined him; and the result in a million experiments will be the same. Every experiment by multitudes or by individuals, that has a sensual and selfish aim, will fail.

As long as our civilization is essentially one of property, of fences, of exclusiveness, it will be mocked by delusions. Our riches will leave us sick; there will be bitterness in our laughter.

Only that good profits, which we can taste, with all doors open, and which serves all men.

Goethe

Vexations and a tempest of passion only fill his sail; as Luther writes, "When I am angry, I can pray well, and preach well". . . .

His failures are the preparation of his victories.

He cannot hate anybody ; his time is worth too much.

It is not from men excellent in any kind that disparagement of any other is to be looked for.

Be real and admirable, not as we know but as you know.

Able men do not care in what kind a man is able, only that he is able.

Goethe teaches courage, and the equivalence of all times ; that the disadvantages of any epoch exist only to the faint-hearted.

No mortgage, no attainder will hold on men or hours. The world is young.

Satan is none other than pure intellect, applied—as always there is a tendency—to the service of the senses.

Want of practical faith in the moral government of the world = Satan.

Violation of the Spiritual Laws = Satan.

Not realizing the Spiritual Unity (अद्वैत) = Satan.

An insult — causes indignation, loud sounds, violent acts. The thing said bears to the mental action it excites much the same relation that the pulling of a trigger bears to the subsequent explosion—does not produce the power, but merely liberates it.

Happy is he in whom such detonating powder of अज्ञान (ignorance) is altogether absent and, however much people may give him occasions for outbursting, is necessarily always silent.

Why are people inimical to Vedanta? When a child or some other weak person is walking with a stick in his hand to support himself at every step; if the stick be suddenly taken off from his hand, he will fall down and will be filled with indignation.

It is most desirable that the child should walk erect without the support of any stick; but so long as he is weak, he may be allowed the use of his stick; and gradually made to give up its use.

The stick=personal God.

The child=the ignorant folk.

The *child* begins to weep, when his mother goes *into* the adjoining room to fetch something. So do ignorant people begin to weep when some friend of theirs gives up the body, regarding him as actually dead or gone.

That is good which the mother thinks right, not what the child thinks.

Sociability is as much a Law as mutual struggle.

Even wild animals make friendship, have their playmates.

The fittest to survive are those who mutually aid one another, not those who are engaged in mutual struggle. There is co-operation in the world among (1) plants (2) animals, (3) bees, (4) flowers, (5) ants.

The more social animals are in overwhelming preponderance over the unsocial.

Myriads of living creatures remain in the earth to prepare and renew soils.

Struggle comes when man is looking behind.
Co-operation and love when they are advancing.

Thus *struggle* as well as *love* are both the cause of advance.

A *Rishi* will have no friction in his way.

In order to be of use in the world abroad, you will have to live and realise Unity within.

Morality is forced upon the world at the bayonet's point.

All vegetable kingdom suffers sacrifice for animals. Rice, grains, every plant in the world, lives for others. When man lives upon seeds, he lives upon *love*. Love is life.

Asphides (plant lice) in summer, when food is abundant, bring forth females, in the famines of autumn, males.

Sex is a paradox; it is that which separates in order to unite. Sex unites nations.

1.—In a conservatory, where the asphides enjoy perpetual summer, the succession of females continued to go on for four years, and

stopped only when temperature lowered and food diminished, then the males were at once produced.

2.—Bees royal diet and plenty of it determines the future queens. The nurse bees change the diet and workers or drones are produced.

In reproduction, females are as a rule an accompaniment of abundant and rich food, maleness of the reverse.

Tadpoles.

3.—Nutritious diet and abundant diet being administered successively the result was as follows :—57 females, 43 males out of 100, next year the decrease being 78 females, 81 females, 92 females.

1.—Man shall have to leave materialistic tendencies etc. at bayonet's point.

2.—When man is treading the right path, the whole nature works for his deliverance. (Cf. Rama goes to conquer Lanka.)

What is it that gives you *ananda* in sexual relations? Sacrifice, sacrifice, and nothing but sacrifice.

Struggle for Life is a misreading of the Struggle for Light.

The language of Love is understood everywhere.

A tree when it spreads its branches and foliage upwards, at the same time strikes its roots much deeper.

So, a man when communicating knowledge abroad gets the same knowledge ingrained within himself.

Moral Law or Spiritual Law :—

1.—The like attracts the like. (*ananda* in oneself attracts *ananda* without *kind*).

2.—The greater attracts the less (*decree*).

APPLICATION.

When you are filled with *Nijananda* and so, on a higher potential than any worldly *ananda* ; earthly pleasures will immediately flow towards you. When earthly pleasures come and you begin to enjoy them, you come down much lower, pleasures immediately shun you.

A chain cannot be stronger than its weakest link. —————

Whereas “ we have no Property in our very Bodies, but only an accidental Possession and Life-rent.”

The political agitators of India have practically the following position :—

“ The English are making fools of themselves, why should not we follow the example ? ”

—————

It is a mathematical fact that the casting of this pebble from my hand alters the centre of gravity of the universe.

—————

It is certain my Belief gains quite *infinitely* the moment I can convince another mind thereof. (Novalis.)

—————

Creation lies before us, like a glorious rainbow ; but the sun that made it lies behind us, hidden from us.

—————

Man's unhappiness, as I construe, comes of his Greatness ; it is because there is

an Infinite in him, which with all his cunningness he cannot quite bury under the finite.

Hatred, envy and lies are but an inverted sympathy. Were I a steam-engine, wouldst thou take the trouble to tell lies of me?

The smaller whirlpool is sucked into the larger and made to whirl along with it.

The head rests on shoulders, the shoulders rest on arms, the arms on body etc. From this by no means it follows that all these are not supported by the invisible Shakti.

Just so, men of the world being entangled in apparent causation, never open their eyes to the Absolute Reality.

Friendship is impossible except in mutual devotedness to good and true.

NOTE BOOK No. 5.

Imagine Napoleon flying in the rain of bullets without a scar, "Come, follow me, the bullet is not yet cast which should kill Napoleon."

Nothing is impossible. The Alps shall be no Alps.

Leave not your centre.

Moths come to a lamp, even though they die, the lamp does not renounce its position to run after or receive them. In Thee the whole world must be drawn and consumed.

This is the Secret of Magnetism.

Death of body is the *resurrection* of spirit.

There is a kind of illusion about physical desire similar to that which a child suffers from when, seeing a beautiful flower, it instantly snatches the same, and destroys in a few moments the form and fragrance which attracted it. He only gets the full glory who holds himself back a little, and truly possesses, who is willing if need be not to possess.

Diagoras, a pupil of Democritus, was the first among the Greeks to receive the name of athiest. The logician chanced one day to be at sea during a heavy storm. The sailors attributed the storm to him. All that they were enduring was a punishment for conveying such an impious wretch as he.

"Look at those other ships over there," said Diagoras.

"They are in the same storm, aren't they? Do you suppose that I am in reach of them?"

In going off in pursuit of things external, the "I" (since it really has everything and needs nothing) deceives itself, goes out from its true home, tears itself asunder, and admits a gap or rent in its own being.

(Hence the dissatisfaction following sensuous enjoyments).

This, it must be supposed, is what is meant by Sin—the separation or sundering of one's being—and all the pain that goes therewith. It all consists in *seeking* those

things and not in the things themselves. They are all fair and gracious enough ; their place is to stand round the throne and offer their homage—rank behind rank in their multitudes—if so be, we will accept it. But for us to go out of ourselves to run after them, to allow ourselves to be divided and rent in twain by their attraction, that is an inversion of the order of heaven.

To this desertion of one's true self *sex* tempts most strongly, and stands as the type of *Maya* and the world-illusion ; yet the beauty of the loved one and the delight of corporal union all turn to dust and ashes if bought at the price of disunion and disloyalty in the higher spheres——disloyalty even to the person whose love is sought.

Sex is the allegory of *love* in the physical world. It is from this fact that it derives its immense power. The aim of Love is non-differentiation, absolute union of being, which can only be found at the centre of existence. And in the moment when this union is accomplished,

creation takes place.

Pyrrho admitted no difference between *health* and *illness*, *life* and *death*. He expected nothing, asked for nothing.

Where there is indifference and apathy, there too is ataraxy, the perfect and unruffled *ataraxy* of the mind. If in act, word and thought an entire suspension of judgment be maintained, then do we possess an independent freedom, an unroutable calm.

“Live so simply that pleasure, when it comes, may seem even more exquisite than it is.” (Epicurus.)

As for *ambition*, what is it but a desire *for an existence in the minds of other people*—a desire which when fulfilled is a mockery and unfulfilled a tomb? And besides to what does success lead? To honour, glory and wealth? But these things are sepulchres, not happiness.

In the animal and lower human world—and wherever the creature is incapable of realizing the perfect love (which

indeed transforms into God)—Nature in the purely physical instincts does the next best thing, that is, she effects a corporal union, and so generates another creature who by the very process of his generation shall be one step nearer to the universal soul and the realization of the desired end. And nevertheless the moment the other love and all that goes with it is realized, the natural sexual love has to fall into a secondary place—the lover *must stand on his feet and not on his head* or else the most dire confusions ensue and torments æonian.

Taking all together it may be fairly said that the prime object of sex is realization of unity, the physical union as the allegory and expression of the real union, and that generation is a secondary object or result of this union. From the protozoic cells to the very highest expression of sex, we find that Love takes the form chiefly and before all else of a *desire for union*, and only in lesser degree of a desire for race-propagation.

Thus propagation of species is not the primary object of Nature.

Man, as described by Quatrefages, is a
“religious animal.”

Familiarly Brahma is the spider drawing from his breast the threads of existence.

Emblematically a triangle inscribed in a circle.

Poetically the self-existing supremacy that is enthroned on a lotus of azure and gold; and *Theologically* the one really existing essence, the eternal germ from which things issue and to which all things at last return.

Revolutions are created not by the strength of an idea but by the intensity of a sentiment.

By the very necessity of the case nobody can live without activity or work. A child has no motives or objects and purposes to accomplish, yet it is never at rest, is all the time upto something.

So, work you must do, but Vedanta requires of you to look upon all work as

mere *play*, nothing serious or important about it.

Hit hard, play your part manfully, but wait not for the event or end to bring you joy, satisfaction, let every stroke and blow be happiness personified or a messenger of Divine bliss.

If putting aside for a moment all convention and custom, one looks quietly within himself, he will perceive that there are most distinct and inviolable inner forces binding him by different ties to different people, and with different and inevitable results—that there is in fact in that world of the heart a kind of cosmical harmony and variety and an order almost astronomical. This is noticeably true of what may be called planetary law of distances in the relation of people to one another. For of some of the circle of one's acquaintance it may be said that one loves them cordially at a hundred miles' distance; of others that they are dear friends at a mile; while others again are indis-

pensable far nearer than that. If by any chance the friend whose planetary distance is a mile, is forced into closer quarters, the only result is a violent development of repulsion and centrifugal force, by which probably he is carried even beyond his normal distance, till such time as he settles down into his right place; while on the other hand if we were separated for a season from one who by right is very near and who we know belongs to us, we can bide our time, knowing that the forces of return will increase with the separation.

So marked indeed are these and other such laws that they sometimes suggest that there really is a *cosmic world* of *souls*, to which we all belong and that our terrestrial relations are merely the working out and expression of far antecedent and unmodifiable facts—an idea which for many people is corroborated by the curious way in which, often at the very first sight, they become aware of their exact relation to a new-comer. In some cases it brings

with it a strange sense of previous intimacy, hard to explain ; and in other cases, not so intimate, it still will seem to fix almost instantaneously the exact propinquity of the relation—

....Yet this *mean distance* does not vary during the whole time, so to speak, by a single hair's breadth.

Gilded butterflies=kings and nobles.

Jesters do oft prove prophets.

To dominate the actual world you must, like Archimedes, base your fulcrum somewhere beyond.

In woman a silken gown covers a multitude of sins.

Jesus died on the Cross, Socrates in the prison, Galileo in jail, Columbus in chains, John Huss upon the stake.

There is but One Purpose running through and under-lying all changes and

circumstances in the world; and that is Self-Realization or Rénunciation.

God has no purpose that would mean imperfection.

Those who move in "society" are so surrounded with affectations that they are decidedly "Exclusive" and shut off from everyone; and this shutting off is what constitutes Hell.

Too much society acts like a veil over one's mental vision. We must remind ourselves that we have plenty of Time. It is not dignified for a race of Immortals to hurry so; least of all is it good policy to kill oneself in trying to live. The years are ours and the centuries ours.

Say what you have to say, not what you ought. No ought.

Worldy men come, induce personal honour in you; and then when you begin to feel it, they immediately take it off, like the maid bringing (or churning) the

cream or butter to the surface and then skimming it clean off.

It is good that the pus or scab is collected, gathered into head ; and then removed or licked away by God in the form of dogs. Thus are you purified of all trace of weakness.

Be the sun (giver), not the moon (receiver of influence).

You are to be kind and considerate to every one. But you are not to *be kept in any kind of bondage by the well meaning attentions of your friends.*

Change is the law of growth. When you change your habits, you will renew yourself, body and soul.

God, you and I are one.

How can you love anything else but Me ?

The Healing Exercises and Christian Science and even raising the dead and leng-

thening life etc. (when successful) are like keeping a man awake over a longer period than usual. You might call it a *miracle* to keep him up for three, four, or whole twelve hours at night; but remember, you cannot cheat Nature. Nature must exact even with vengeance its withheld portion of sleep the next day, or Nature will soon tax you with early grave and get out of you all the sleep you kept back.

It is best to let Nature take her own course. Resist not evil.

Fashion:—

1.—The New Zealanders brand their cheeks and faces all over with burning hot iron, and this is adornment.

2.—Lips bored to put on big shells as ornaments.

3.—Murder committed to get a new feather to your cap.

4.—The *feet* cramped.

5.—Waist squeezed and so forth.

The so-called *Force of Character* is nothing more nor less than the *power to give suggestions*. It is this power that brings worldly *success*.

The really successful power of making suggestions is acquired by living up to what we preach, because in trying to realize our teachings we have to make constant *auto-suggestions* and these once auto-suggestions become powerful weapons of reforming others.

Keeping yourself in the *Giver position*, the Sun of Good, make a Magnet of you and you are *all active* and masculine.

All the Vedantic way of life is typified by Arjuna giving the reins of his horses unto Krishna.

To fight is your duty and not to bother about the circumstances.

Join in engagement, whatever and wherever it be, choose not the end or environments, on, on with your work.

A Red Indian saw a gentleman walking with a black umbrella. A wild buffalo attacked the gentleman who put the large umbrella in front of him right before the buffalo. The buffalo got confused, stopped and left. The Indian admired the trick, purchased an umbrella and walking on a railroad track, held out the umbrella before the running engine. But this black buffalo did not stop.

Tomatoes were considered poisonous long enough by the people. A girl living in a city who often took tomatoes visited a village where the people had not risen above the error. She visited a garden containing tomatoes (called love-apples) being seen in the act of eating a tomato, she was taken by surprise by the country folks who took her into a room and called a country doctor and began to rub and scrub her and express sorrow and condolence in every possible way. Before the doctors came she died.

You cannot *know* a man unless you first *love* him.

Christians believe in majority and number and not so much in their so-called faith. Hence their aggressive and accumulative character which is simply an effort to keep themselves in countenance and to prolong or bear up their hypnotism. The Vedantin believes in the Truth and not in number; hence his non-proselytising tendency.

A man came into a restaurant and said he had a power which could keep the legs etc. from being scalded, no matter how hot and boiling the liquid might be. In the presence of all the people he rubbed the powder on his stockings-covered leg just pulling up the trousers, rubbed and rubbed for a while, then thrusting his leg in hot burning water, drew it out safe and sound.

A gentleman purchased the powder and when he was going to try it on himself, the seller left. The purchaser rubbed it for a long time on his leg, and then placed his leg in scalding water; but no sooner had he done that than he began to cry and scream and kick, and scrambled and

wildly looked on all sides to find the deceiver, and swore that he would immediately kill the fellow if he could once meet him. As the reader may have guessed, the *cheat* had a cork leg and so was not scalded by the water which proved too much for the purchaser of powder.

Men ought not to care if a dog barks, as it is a proof he will not bite.

This old coquette, this world of ours, conceals her age, but her biography is under our feet.

God is more pleased when I smoke my pipe than from the prayers of a hundred Rabbis.

When human tongue ceases to speak, then the stones begin to talk.

Civilization is nothing more nor less than a ceaseless effort or struggle to build up *pyramids* to bury alive the soul.

Never sympathise with the distressed. Your sympathy aggravates your case and

accelerates their fall. Let them sympathise with your health and vigour. This improves both parties.

The world lives in deception. The one half deceives the other, while those of the other half deceive themselves.

Popularity and Unpopularity.

Small rivers and springs may be utilized in generating power of all kinds, whereas Niagara Falls and Himalayan cascades near Chamba etc. may remain unnoticed. Does that take away from their inner dignity and native majesty? Not at all.

So, sometimes very small souls become famous like Christ and Mahomet etc. and grand souls like Dattatreya and Krishna may long remain ignored.

No body has the power to say "No" to you except yourself.

Paradox of death :—

The question is usually put "If death or any other condition is brought on by our-

selves, why do we groan and wail at the time of departure ?

Answer. Newly married girls leave their parents etc. of their own accord, but why do they weep and cry while bidding goodbye to their mother and sisters ? We change our old friends for new ones of ourselves and then we *miss* the dear old relations.

Look at the idea of promising an eternity of happiness to one who, *out of cowardice* most probably, repents at his last gasp !

If railway cars and electric telegraphs are utilized to save our time and energy ; it were foolish on our part not to utilize the electrostatic and meteorological conditions of the Cosmos—in the form of inspiring atmosphere and genial climate—to aid us in making rapid spiritual advancement. Kissing breeze and murmuring streams etc. are not to be discarded as *outside* helps ; everything and anything is *in* us if we can control it and turn to advantage.

Keep your mind full of agreeable memories and pleasant associations of ideas ; all the time saturated with happy thoughts and godly notions ; you will have no occasion to suffer or repine.

ORIGINAL THOUGHT.

Keep the subconscious mind (कारण शरीर) imbued with holy, pure and sublime feelings ; and *original* thought is sure to flow out of you. —————

Ho, all ye that suffer, know ye that ye suffer from yourselves. Do away with the fallacy that your pain is caused by another.

FOREST-LIFE.

1.—Why not come to help *others* as a prisoner of city life ? No prisoners can be helped by you except when you visit gaols in the capacity of a free gentleman *not living in the prison-house*.

2.—No rivers can feed the plains, if their origin or home be not away in the mountain *forests*.

3.—Laboratories of soul, observatories of spirit and universities of truth cannot be formed in the dingy, putrid air of cities.

4.—The highly advanced citizens can be benefited by even the *writings* of forest sages. And the vulgar mob will rather be repulsed when they find the sage in their midst.

5.—I went to the woods because I wished to live deliberately *to front only the essential facts of life*, and I did not wish to live what was not life, *living is so dear*. I wanted to live deep and suck out all the marrow of life. —————

Europeans and Americans exult to clothe their bright skin in dark or brownish clothes. The black apparel does not signify a dark body. So, the Hindus prefer dark skin to clothe a bright glorious Soul.

—————

Civilized people like Red Indians paint (instead of tattooing) their faces and put on feathers in their heads. The crowded streets present a spectacle of churchyard with marble tombs and fashionable coffins burying the origin of life, the self-supreme.

No body in his heart of hearts likes to live this artificial life, but they do it for vanity—to please nobody in the name of pleasing others or the imaginary bugbear called “Society.” —————

I have no use for curtains, for I have no gazers to shut out but the sun and the moon, and I am willing that they should look in. And if the sun is sometimes too warm a friend, I find it better economy to retreat behind a curtain already provided by Nature than to add a single item to the details of house-keeping.

—————

I have never yet met a man who was awake. How could I have looked him in the face? —————

The people's life is frittered away by detail. —————

People think if railroads are not built, how will they go to heaven in season?

—————

Men are *determined to be starved before they are hungry.* پیش از سرگ وایلا

—————

Nothing *new* in *Newspapers*.

Children who play life, discern its true law and relations more clearly than men who think that they are wiser by *experience*, that is, by *failure*.

Time is but the stream I go afishing in. I drink at it, but while I drink I see the sandy bottom and see how shallow it is.

Be it life or death, I crave only for reality. Be it sin or sorrow, I'll be true to the inner genius.

I would not sacrifice the *bloom of the present moment* to any work.

I grow in these seasons like corn in the night (without memorable achievements unobserved).

My days are no days of the week bearing the stamp of any heathen deity, nor are they fretted by the ticking of a clock.

You are *immortal*, know yourself and your *Life* is always *insured* without the aid of any Life Insurance Company.

اے جان تو گر ہمت کنی۔ دل از دو عالم در کنی۔

It is *ہمت* (courage) to raise your mind above the two worlds. It is *laziness* and *inertia* to be led by the current, controlled by the sense of possession.

There was nothing so important to him (Thoreau) as his walk. He had no walks to throw away on company. Visits were offered him from respectful parties, but he declined them.

The best place for each one is just where he stands.

"I think, nothing is to be hoped from you if this bit of mould under your feet is not sweeter to you to eat than any other in this world or in any world."

Aristotle:—One who surpasses his fellow-citizens in virtue is no longer a part of the city. Their law is not for him, since he is a law to himself.

Only *he* can be trusted with gifts who can present a face of bronze to expectations.

EXCUSE FOR HARDIHOOD (STURDY NATURE).

I ask to be melted. You can only ask of the metals that they be tender to the fire that melts them. To nought else can they be tender. —————

SOLITUDE.

I am no more lonely than the loon (genus of web-footed aquatic bird) in the pond that laughs so loud, or than water-pond itself. What company has that lonely lake, I pray? *The sun is alone except in thick weather, but there the second sun is a mock one.* God is alone,—but the devil, he is far from being alone, he is legion.

What is the pill that will keep us well, serene, contented?

Not my or thy great grandfather's, but our Great Grandmother Nature's universal medicine—a draught of *undiluted morning air*.

Sympathy with the fluttering alder and poplar leaves almost take away my breath; yet like the lake my sympathy is rippled but not ruffled. —————

I have as it were my own sun and moon and stars and a world all to myself.

There was never yet such a storm but it was Aeolian music to a healthy and innocent ear.

I have found that *no exertion of the legs can bring two minds much nearer to one another.*

To be in company even with the best, is soon wearisome and dissipating.

What do we want most to dwell near to ?

Not to many men surely, the depot, the post office, the grocery etc. But to "The perennial source of our life" whence in all our experience we have found that to issue, as the willow stands near the water and sends out its roots in that direction.

I never found the companion that was so companionable as Solitude.

Civilized folk *live thick* and are in each other's way and stumble over one another.

The value of a man is not in his skin that we should touch him.

DESIGN ARGUMENT EXPLODED.

If God acts for a designed end, it must be that He desireth something which He has not.

Men of ideas instead of legs, (are) a sort of intellectual centipede.

What danger is there if you don't think of any?

Self-styled reformers—the greatest bores of all.

The true husbandman will cease from anxiety, as the squirrels manifest no concern whether the woods will bear chestnuts this year or not, and finish his labour with every day, relinquishing all claim to the produce of his fields, and sacrificing in his mind not only his first but his last fruits also.

VIVEKA.

1.—Never should you engage in anything of *transitory* interest. Pursue the *eternal*.

2.—By making the acts bear the stamp.

of Reality, by and by the thoughts will also cease to dwell on passing incidents.

3.—When you are about to speak, be sure that the talk will do *you* good, if not, don't enter into conversation at all.

4.—Go on with your work like the artist in the city of Konroo striving after perfection, trying to ensure the happiness of *One* individual and giving up vain undefined shadow-hunting.

“By this fluctuation the pond asserts its title to a shore, and thus the *shore* is *shorn*, and the trees cannot hold it by right of possession. *These are the lips of the lake on which no beard grows.* It licks its chaps from time to time”. —————

A *lake* is the earth's eye, looking into which the beholder measures the depth of his own Nature. The fluviatile trees next the shore are the slender eyelashes which fringe it, and the wooded hills and cliffs around are its overhanging brows. —————

It is a mirror which no stone can crack; whose quicksilver will never wear off, a mir-

ror in which all impurity presented to it sinks, swept and dashed by the sun's hazy brush—this the light dust-cloth,—which retains no breath that is breathed on it, but sends its own to float as clouds high above its surface, and be reflected in its bosom still.

Of all the characters I have known, Walden wears best, and best preserves its purity. It has not acquired one permanent wrinkle after all its ripples. It is perennially young.

Referring to childhood or boyhood, “The days when *idleness was the most attractive and productive industry.*”

THE RAILWAY ENGINE.

That devilish Iron Horse, whose ear-rending neigh is heard throughout the town, has muddied the Boiling spring with his foot, and he it is that has browsed off all the woods on Walden shore; that Trojan horse, with a thousand men in his belly, introduced by mercenary Greeks! Where is the Country's champion to thrust an avenging lance

between the ribs of the bloated pest ?

Nature has no human inhabitant who appreciates her. The birds with their plumage and their notes are in harmony with the flowers, but what youth or maiden conspires with the wild luxuriant beauty of Nature ? She flourishes alone, far from the towns where they reside. *Talk of heaven ! Ye disgrace Earth.*

Let not to get a living be thy trade but thy sport.

Enjoy the land, but own it not.

When a reptile is attacked at one mouth of his burrow, he shows himself at another.

We discourse freely without shame of one form of sensuality and are silent about another.

D' Alembert held a physician to be like a blindman who armed with a cudgel strikes at random, and, according as he strikes, annihilates the disease or—the patient.

"Philosophers," he said, "should be like children who when they have done anything wrong, put the blame on the cat."

The wasps came by thousands to my lodge in October, as to winter quarters and settled there, sometimes deterring visitors from entering. *I felt complemented by their regarding my house as desirable shelter.* They never molested me seriously, though they bedded with me.

Myself is more than a whole world to me.

And when the frost had smitten me on one cheek, heathen as I was, I turned to it the other also.

There we worked... building castles in the air, for which Earth offered no worthy foundation.

We waded so gently and reverently, or we pulled together so smoothly, that the fishes of thought were not scared from the stream.

Why is it that a bucket of water soon becomes putrid, but frozen remains sweet forever?

So knowledge without love (प्रेम) putrifies.

ABOUT SNOW-COLLECTORS.

“They said that a gentleman farmer, who was behind the scenes, wanted to double his money, which as I understood amounted to half a million already ; but in order to cover each one of his dollars with another, he took off the only coat, ay, the skin itself, of Walden pond in the midst of a hard winter.”

They believe in *immortality* so far as to avoid preparation for death and in *mortality* so far as to avoid preparation for anything after death.

I knew few Christians so convinced of the splendour of the rooms in their Father's house, as to be happier when their friends are called to those mansions, than they would have been if the Queen had sent for them to live at court.

Nor has the Church's most ardent “desire to depart and be with Christ,” ever cured it of the singular habit of putting

on mournings for every person summoned to such departure.' —————

M. Renan has been at no loss to show, Rome fell when her soldiery became converted to Churchianity or Christianity. The spirit of peace which pervaded the early Church enervated a nation ; the virility of the most belligerent of races was sapped.

Knit *its* (Earth's) straw into what crowns you please, gather the dust of it for treasure and die rich in that, clutching at the black motes in the air with your dying hands. Was this grass of the Earth made green for your shroud only, not for your bed ? and can you never lie down *upon* it, but only *under* it ? —————

If you will have your laws obeyed without mutiny, see well that they be pieces of God Almighty's laws, otherwise all the artillery in the world will not keep down mutiny.

RICH IN PEACE.

Crowned with Wild Olive and not with gold. —————

Wilful error is limited by the will, but what limit is there to that of which we are unconscious.

The unlucky fact is that *the wise* of one class habitually contemplate *the foolish* of the other.

The *unconquered powers* of precedent and custom interpose between a King and Virtue.

By transparency on all sides it is possible to pass unrecognised.

I—*Plainness* is that which cannot be seen by looking at it.

He—*Stillness* is that which cannot be heard by listening to it.

We—*Rareness* is that which cannot be felt by handling it.

When a nation is filled with strife, then do patriots flourish !

When *wisdom* is met *with honours* the world is filled *with pretenders*.

Being *wise* you are merely natural.

I am going to reap the harvest of my mind and I am going to scatter it. "Some may fall on strong ground", but I think I have struck good soil tonight.

Hope is the only universal liar who never loses his reputation for veracity.

Thomas Paine in France says—"It was his misfortune to be a King."

Everyman who has endeavoured to enslave his fellows I hate with all my heart and soul; *and yet the only injury I would do them would be to enlighten them.*

Sincere words are not grand.

Grand words are not faithful.

"Business," they think, "is always good whether it be busy in mischief or benefit."

I AM.

Statutes of brass and marble will perish, and statutes made in imitation of them are not the same statutes, nor the same work-

manship....print and reprint, carve it in wood, engrave it on stone, use any materials; the thought or idea is eternally and identically the same in every case. Similarly the One Unchangeable "I am" or Absolute Self-consciousness is the same, let the bodies and lives alter, vary and undergo all sorts of transformations. It impresses itself on any thing presented to it.

One who knows how to take care of his life may go throughout the country without providing against the rhinoceros or tiger; he may even go into the thick of a battle without fear of the sword.

The rhinoceros finds no place wherein to drive his horn.

The tiger finds no place to fix his claws.

The sword finds no place wherein to thrust itself.

And why is this?

It is because he has overcome Death.

People in their undertakings, usually fail on the eve of success.

دو چار شاقہ جبکہ لب بام رہ گیا

The difficulty in governing the people is from having too much policy.

He who tries to govern the kingdom by policy, is only a scourge to it; while he who governs without it is a blessing.

To teach without words and to be useful without action, few among men attain to it.

Man of possession:—His highest rectitude is but crookedness.

His greatest wisdom is but foolishness.

His sweetest eloquence is but stammering.

He who lightly assents will seldom keep his word.

The chaff from winnowing will blind a man's eye so that he cannot tell the points of the compass.

Mosquitoes will keep a man awake all night with their biting.

And just in the same way this talk of charity and duty to one's neighbour drives me nearly crazy.

Wherefore this undue energy as though searching for a fugitive with a big drum ?

When the pond dries up and the fish are left upon dry ground to moisten them with the breath or to damp them with a little spittle, is not to be compared with leaving them in the first instance in their native rivers and lakes.

Whoever makes destroys.

Whoever grasps loses.

The good man confers a blessing upon the world by merely living.

The so-called "Charity and duty to one's neighbour" of shallow wits is the most pernicious piece of confusion ever preached, because Tao does not declare itself. Teh (virtue) does not go out of its way to express itself.

Perfect courage is not unyielding.

And neither is perfect charity displayed in action.

Virtue consists in being true to oneself and *charity* in 'letting alone.'

Not by going out but entering within you are saved.

To act by means of inaction is God.

Rank and *precedence* which the vulgar prize, the sage stolidly ignores.

It is easy enough to stand still ; the difficulty is to walk without touching the ground.

To place oneself in subjective relation with externals, without consciousness of their objectivity—This is Tao. (तत्त्वमसि)

But to wear out one's intellect is an obstinate adherence to the individuality of things, not recognising the fact that they are all One, this is called *Three in the morning*.

HOW INDIANS ARE TREATED.

"A keeper of monkeys said with regard to their rations of chestnuts that each monkey

was to have three in the morning and four at night. But at this the monkeys were very angry, so the keeper said they might have four in the morning and three at night, with which arrangement they were all well pleased. The actual number of the chestnuts remained the same but there was an adaptation to the likes and dislikes of those concerned."

THOREAU ON BHAGVAD GITA.

"In the morning I bathe my intellect in the stupendous and the cosmogonical philosophy of the Bhagvad Gita, since whose composition years of the gods have elapsed, and in comparison with which our modern world and its literature seem puny and trivial ; and I doubt if that philosophy is not to be referred to a previous state of existence, so remote is its sublimity from our conceptions."

While talking about the pyramids of Egypt he says, "How much more admirable the Bhagvad Gita than all the ruins of the East!"

NOTE-BOOK NO. VI.

Prosperity is the bond of love.

Tears in eyes = water in fish and not fish in water.

"The Directors of East India Company dealt with India as the Church in the good old times dealt with a heretic. They delivered the victim over to the executioners with an earnest request that all possible tenderness might be shown." *Macaulay.*

Reputation is an idle and most false imposition, oft got without merit and lost without deserving.

"Laws and class-privileges are transmitted like an hereditary disease." Goethe.

Women are usually monads, having one bond like H or Cl. (Hydrogen or chlorine). Men are biads, triads, tetrads like C. (carbon), etc.

Is the physician responsible for the death of the patient because he foretold that death?

The logic and morality of the respectable cut-throats, the up-holders of legalized theft and organized robbery, virtually proclaim the principle that when "two persons do the same thing, it is not the same thing."

By the perverseness of the Evil Spirit we get to think that praying and psalm-singing is "Service."

If a child finds itself in want of anything, it runs in and asks its father for it—does it call that doing its father a service?

Begging is not serving; God likes mere beggars as little as you do.

People as a rule only pay for being amused or being cheated, not for being served.

None of the best head-work in art, literature, or science is ever paid for. How much do you think Homer got for his *Iliad*, or Dante for his *Paradise*? Only bitter bread and salt. In Science the man who discovered the telescope and first saw heaven was paid with a dungeon, the man who invented the

microscope and first saw earth died of starvation driven from his home.

It is indeed very well known that God means all thoroughly good work and talk to be done for nothing.

St. Stephen did not get Bishop's pay for that long sermon of his to the Pharisees, nothing but stones.

Milton, "Paradise Lost," £ 5.

The poet's fate is here in emblem shown. He asked for bread and received a stone.

The head-worker asks, "Give us a little bread just to keep the life in us."

Answer: "No, not bread, a stone, if you like or as many as you need."

The hand-workers are not so ill off. The worst that can happen to the hand worker is to break stones; not to be broken by them.

It is useless to put your heads together if you cannot put your hearts together, shoulder to shoulder, right hand to right hand, among yourselves and no wrong hand to anybody else.

Honest and wise work is always cheerful as a child's work is. —————

The worst and most wretched kind of Blasphemy—"taking God's name in vain"—is to ask God for what you do not want. —————

"No one ever teaches well who wants to teach, or governs well who wants to govern"; it is an old saying and as wise as old —————

Childlike.

The chief character of right childhood is to be Loving. Give a little love to a child and you get a great deal back. It loves everything near it when it is a right kind of a child; would hurt nothing, would give away the best it has always if you need it, does not lay plans for getting everything in the house for itself and delights in helping people; you cannot please it so much as by giving it a chance of being useful in ever so humble a way.

"For such is the kingdom of heaven."

"Except ye be *converted* and become as little children."

It is no conversion to long faces or superstition which can save you.

Backsliding :—

Slide back into the cradle if going on is death.

The Bible is a book of "*types*." Why should God say one thing and mean another? What is the necessity of equivocating on His part like the Oracles of Greece and Rome?

Is it gentlemanly to confound people for two thousand years and then tell them the real meaning was not what his words conveyed like حونق (idiot)?

A Revelation (or law) ought to be clear. What we *like* determines what we *are*, and is the sign of what we are; and to teach taste is inevitably to form character.

Taste is not only a part and an index of morality, it is the *only* morality.

The first and last and closest trial question to any living creature is "What do you like?" Tell me what you like and I will tell you what you are.

Acts do not constitute morality.

That man is not in the health of body who is always thinking of the bottle in the cupboard, though he bravely bears his thirst, but the man who heartily quenches his thirst at the right time. —

The aim of True Education.

The entire object of true education is to make people not merely *do* the right things but *enjoy* the right things—not merely be industrious, but to love industry,—to *love* knowledge, purity and justice and not merely to practise these with a half-heartedness.

Says J. Ruskin :—

“ I notice that the Churches and Schools of England are almost always Gothic, and the mansions and the mills are never Gothic.”

You live under one school of architecture (Indian) and worship under another. You have separated your religion from your life.

“ Thou, when thou prayest, shall not be

as the *hypocrites* are; for they love to pray *standing* in the *Churches*."

And yet Christians (*hypocrites*) advocate the same kind of prayer.

In calling your Churches only "holy" you call your hearths and homes "profane"; and have separated yourselves from the heathen by casting all your *household gods* to the ground. Your Religion is not that to which you pay *tithes* of property and *sevenths* (Sundays) of time; but it is that to which you devote *nine-tenths of your property and six-sevenths of your time*. —

I never can make out how it is that a *knight-errant* does not expect to be paid for his trouble, but a *pedlar-errant* always does;—the people are willing to take hard knocks for nothing, but never to sell ribands cheap, that they are ready to go on fervent crusades to recover the tomb of a buried God, but never on any travels to fulfil the orders of living one;—that they will go any where barefoot to preach their faith, but must be well-bribed to practise it, and are

perfectly ready to give the Gospel gratis; but never the loaves and fishes.

As to your Goddess of Getting on, we ask. Getting on—but where to? Gathering together—but how much? Do you mean to gather always—never to spend?

It is because of this (among many other such errors) that I fearlessly declare your so-called Science of Political Economy to be no Science, it omits the study of exactly the most important branch of the business—the study of *spending*. Will you put an Olympus of Silver upon a golden Pelian—make Ossa like a wart? Do you think the rain and dew would then come down to you in the streams from such mountains more blessedly than they will down the mountains which God has made for you of moss and whinstone?

But it is not gold that you want to gather, what is it? Greenbacks? No; not those neither. What is it then—is it *ciphers after a capital I*? Cannot you practise writing ciphers and write as many as you

want? Write ciphers for an hour every morning in a big book and say every evening, I am worth all those noughts more than I was yesterday.? Won't that do? Well, what in the name of Plutus is it you want? —————

Unlike Pallas and Madonna, your Goddess of Getting on is the Goddess—not of everybody's getting on—but only of somebody's getting on. And this is a *vital*, or rather *deathful* distinction.

.. —————

Even good things have no abiding power—and shall these evil things persist in victorious evil? Change *must* come. Think you that “men may come and men may go,” but—mills—go on for ever? Not so.

—————

Is not the sacrifice of “Iphigenia” far sweeter and more remarkable than that of Jesus? —————

Ruskin quotes two instances to determine what “human nature” is—

1. The captain of the “London” shook hands with his mate, saying, “God speed

you! I will go down with my passengers." From no religious motive, hope of reward or fear of punishment.

2. A mother living among the fair fields of merry England gives up her two years old child to be suffocated under a mattress in her inner room while the said mother waits and talks outside.

The former is evidently an illustration of *humanity*, human-nature; the latter is *inhuman* on the face of it.

The former is *natural*, the latter *unnatural*.

Will you take for foundation of act and hope the faith that this man was such as God made him or that this woman was such as God made her?

There may be venom enough in a dead body to infect a nation. Does it prove the greatness of the deceased?

So a dead Jesus might infect whole Europe, that does not prove his virtue.

Some slaves are scourged to their work by whips, others are scourged to it

by *restlessness* or *ambition*. It does not matter what the whip is; it is none the less a whip, because you have *cut thongs for it out of your own souls*: the fact, so far, of slavery is in being driven to your work at another's bidding. Again some slaves are bought with *money* and others with *praise*. It matters not what the purchase-money is. The distinguishing sign of slavery is to have a price and be bought for it.

A true wife in her husband's house is his servant; it is in his heart that she is queen.

Ruskin says of England:—

“Our cities are a wilderness of spinning wheels instead of palaces; yet the people have not clothes. We have blackened every leaf of English greenwood with ashes, and the people die of cold; our harbours are a forest of merchantships, and the people die of hunger.”

“Educate” and “Govern” are one and the same thing.

People complain about "how difficult" it is to make people pay for being educated! Why, I should think so! Do you make your children pay for their education, or do you give it them compulsorily and gratis?

Education is not a profitable business but a costly one. You do not learn that you may live—you live that you may learn.

Hand Labour is of four kinds.

(1) On Earth; (2) On Sea; (3) In Art; (4) In War.

Hand labour on Earth—(i) that of husbandman, (ii) of Shepherd.

Luther struck the first mighty blow in contending that "the matter of Revelation (Bible) was divine and the composition human." Then it was found that not all the matter is divine; the scientific statements were not divine. Then the profane history was declared to be not divine. Then it was contended that all its sacred history was

not necessarily divine. Then it was stated that the reasoning of the writers of the word was not inspired,—assertions and not proofs, being the proper subjects of inspiration, and the objects of unqualified assent.

Let everybody have according to his need and do according to his ability. Pay according to need and get according to ability. Heavenly Family.

SWEDENBURG.

Love or Will عشق is :—

1. The origin of all things—men, animals, plants, etc.
2. Heat آتش evidently sustains all life and consumes all production.
3. The real Self undefinable = Love.
4. Attraction, power, affinity.
5. Thought, action and language are chilled when love grows cold.
6. Love puts you *at one* with the Universe.
7. *Heart* corresponding to cerebellum (seat of Love or Will) is the first organ to

act in the foetal body and the last (as evident from the dying). It acts without co-operation of lungs (in swoons and suffocation).

8. Will (the rock of life) lives after thought ceases.

9. *Heat* precedes light always in a metal under the action of fire.

10. Love (Heat) is the substance and wisdom (light) the form.

Divine Providence has respect to *eternal* things, and *only to temporary matters so far as they accord with eternal things. Divine Providence appropriates neither evil nor good to any man but man himself appropriates good or evil.*

Faith induced by miracles is not faith but persuasion; it is only an external without an internal.

The faith that stands on authority is no faith.

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( To be continued ) in vol. III  
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